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# The Christian East

## CHRONICLE AND CAUSERIE

NEARLY two years ago the Metropolitan Anthony of Kiev was interviewed in Berlin on his return from England, where he had been to join in the Commemoration of Nicæa. In the course of that interview he made an important statement about Anglican Orders :—"From my personal point of view it appears to me absolutely legal in accordance with the first Canonical rule of Basil the Great and the ninety-fifth Canon of the Sixth Œcumenical Council, to admit 'in the third rank'—that is to say, without fresh outward ritual of consecration—Anglican clerics and bishops wishing to join the Orthodox Church."

In view of the Metropolitan's reputation for conservatism as well as for learning, this pronouncement of his opinion upon the line of action to be taken in the imaginary case of an Anglican cleric desiring to join the Orthodox Church was at once recognized as of great significance. And we are glad to be able to print in this issue an extended statement, which the Metropolitan Anthony has kindly sent to *The Christian East*, of the doctrinal grounds upon which his opinion is based. It will be noted that in his argument the unbroken Apostolic Succession in the Anglican Church is assumed as a fact, without discussion.

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We welcome to London the new Great Archimandrite, Michael Constantinides, who was installed in St. Sophia's Cathedral, Moscow Road, a few weeks ago. He is a native of Western Thrace, and was a student at Halki Theological College, where he was a pupil of his present Archbishop in London, the Metropolitan Germanos. After taking his Doctorate at Halki he continued his studies at Petrograd, subsequently to which he was appointed to the charge of a church and parish in Constantinople. The Great Archimandrite has filled positions of trust in the Patriarchate of Constantinople and the Archbishopric of Athens with conspicuous ability and devotion. It was at the end of four years' work in Athens that he received the invitation to succeed the Great Archimandrite Pagonis, who, as readers of *The Christian East* will remember, retired to Alexandria seven or eight months ago, and to take up his present position in London.

The Soviet persecution of the Church in Russia should not be allowed to divert attention from the sinister activities of Bolshevism against the Russian Orthodox Church in other parts of the world. They have achieved a notable triumph in America, whereby the Orthodox have sustained grievous loss. After a protracted fight in the law courts, one Kedrovsky, the representative of the "Red hierarchy," has succeeded in securing a decision in his favour. Under an order of the Supreme Court the Orthodox Metropolitan Platon is dispossessed of the property of the Russian Church in the United States, and properties, buildings, furniture, vestments, in some dozen cities, and to the value of two million dollars, handed over to the ecclesiastical representatives of the Soviet. The Anglican authorities in New York have given what help they can in these distressing circumstances, and placed St. Augustine's Church at the disposal of the Metropolitan Platon. St. Augustine's has been adapted to the Orthodox worship after the manner of St. Philip's in London.

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The imprisoned Metropolitan Peter Krutitsky, first *locum-tenens* of the Patriarchal Throne of Moscow, has been removed from the monastery at Sousdal, to some place in Northern Siberia.

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It was stated a while ago that St. Isaac's Cathedral in Petrograd has been converted into a museum. The Cathedral of St. Isaac (a Dalmatian Saint) is the largest church in Petrograd, with a great gilded dome which dominates the city, and can be seen glittering across the water from the opposite shores of the Gulf of Kronstadt. The moral effect of its desecration, if this be a fact, could not fail to be great. And reports come to hand of plunder and malicious destruction of art treasures in the churches of the beautiful old town of Novgorod the Great, on the Volkhoff. On the other hand it seems clear that, although the activities of the Orthodox Church in Russia as an administrative organization have almost ceased to exist, yet, in spite of all, the bulk of the people hold fast to their ancient faith and worship, and in many cases defend their clergy and carry on their parochial life. We print below translations of three interesting letters which throw light upon very different sides of the present life of the Russian Church.

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The first is from *Borba za Rossiyu* (The Fight for Russia) of April 30th, where it appears under the heading, "Letters from Moscow," and runs as follows (the translator is not responsible for any mixed metaphors which the purist may detect!) :—

"Only now, when several months have elapsed since the arrest of the Metropolitan Sergius, the temporary Guardian of the

Patriarchal Throne, and when we are firmly convinced that the publication of the following facts cannot in any degree influence the venerable prelate's fate, which is already decided—only now is it possible to send information about the chief and fundamental cause of that arrest.

"Never for a moment was the Metropolitan Sergius under the slightest illusion about the grim reality; he was prepared for arrest any day and at any hour; the trembling friends around him awaited it hourly. Living at Nizhni, with no right to leave the place, carefully and persistently spied upon in his dealings, the Metropolitan Sergius realized perfectly clearly that the energetic attack of the Renovators, supported by Soviet authority, must (given the impossibility of a fight on equal terms) be opposed by insistence upon one special fact, which would for a long while sharply check the moves of the Renovators in their notoriously dishonourable game.

"For the Renovators and 'Gregoryites' have indeed adopted, and are adopting, all sorts of contrivances in order to overcome the hostile attitude of the masses towards them—the change over in many places to the holding of Church services according to the Old Style Kalendar, the commemoration by the 'Gregoryites' of the venerated Patriarch, and so on. The oily tongue of these wolves in sheep's clothing—those who belong to the Living Church—had already begun to make breaches here and there in the suspicious attitude adopted towards them by those masses of Church folk who have little discernment, and for whom the institution of a patriarchal *locum-tenens* was an act but little understood and on that account of little authority.

"After consultation with two or three neighbouring bishops, the Metropolitan Sergius came to a decision. This was again to place a Patriarch at the head of the government of the authentic Orthodox Russian Church.

"The duty of taking upon his aged shoulders the heavy burden of governing the Church as Patriarch fell to the invincibly steadfast Metropolitan Cyril. Those who came to this decision knew perfectly well that it might be impossible for the Metropolitan Cyril to remain head of the Church even for twenty-four hours, since he would be exposed to arrest and imprisonment. But, since the masses of the faithful would be thrown into agitation by the mere knowledge of the fact that the Patriarch, the head of the Church, was in prison, the immediate effect would be at least to erect an insuperable dividing-wall between the adherents of the old Church, and all those Renovators, 'Gregoryites' and the like.

"Their last card, formally to proclaim the ancient Church as the Old Church Schism (on a par with the schism of the old

believers) would agitate no one, and would doubtless lead to suppression and destruction.

"The decision was arrived at in a small assembly, but it would acquire legal force if personally signed by about sixty bishops. Certain of the bishops took upon themselves the difficult task of going round the dioceses to collect signatures. The idea was that, when the necessary number of signatures had been given under 'episcopal oath,' two bishops should go to the place where the Metropolitan Cyril was living, and there express the will of the bishops in due and proper form. Already some two-thirds of the required number of signatures had been secured, when suddenly the Metropolitan Sergius was arrested. So was his nearest assistant, Bishop Gregory (Vetluzhski), and a bishop who had been collecting signatures, and, after a very short time, all the bishops who had signed, some fifty in number, were arrested also. . . .

"We cannot but lament that the already decimated ranks of the best bishops of the Church have been thinned again, and grievously. But we should consider it a crime to fall into despair. For, in truth, the situation presents us with other facts also, of such a kind that at times we can scarcely believe it possible that in the unillumined night of the Soviet such bright beams could burst forth and herald the undoubted approach of the life-creating dawn. In the thickest manufacturing districts of the central region, as the Soviet newspapers themselves confess, new churches have been erected by the decision of the workmen, side by side with the old ones, which by the decision of the General Council were closed some years ago and turned into clubs. 'The new workman has come to the factory from the country in immense numbers, a new generation of young people has grown up in the last ten years, with a new psychology and with new questionings,' lamented the *Krasnaya Gazeta*, not long ago. 'We notice these "crude strata" only when under the very noses of innumerable factory organizations in the tenth year of the Revolution a church suddenly shoots up. Some one, it appears, was more adroit than we. Some one pierces the young spring stems, and the sweet sap flows out into the kingdom of darkness.'

"Let those who fear that Kingdom call it the kingdom of darkness. To our eyes it is obviously the light of dawn."

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The second letter we quote from *Irenikon* of April, which translates it from *Voskresnoe Chtenie*, the organ of the Russian Orthodox Church in Poland:

"Our people are deeply aware of the importance of the times in which we live and, in regard to their faith, they display a wonderful instinct of preservation. The part they play in the life of

our Church is of the


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our Church is of the very first importance. Their impulses are generous, vigorous and decisive. They are totally unaffected by foreign ecclesiastical influences which have sought to leave their mark upon their life. While taking part to an increasing extent in modern public and political life, they are jealously reserved in all that concerns their intimate religious life, which has in these days become even more intense. This quickening of spiritual life in the people demands the same also of us, their priests. To make up for the slander and disrespect with which the clergy are overwhelmed, the faithful layman regards his parish priest with a new and special affection. He liberally shelters him from all material want ; though himself not rich, he takes care to provide him with everything necessary from linen and galoshes to the more indispensable articles. You can rest assured, then, the fate of our Church is in sure hands. Do not let yourself be depressed by the stories of our divisions and quarrels, they are only on the surface, and do not reach down into the depth of our national life : they do but compel us to guard more zealously the concord of spirit. It appears to outsiders that at the present time the life of our Church is nothing but chaos—that every priest is his own bishop. But in reality with what dignity and fervour our parochial life flows on ! Who controls it ?—No one ! But just attempt to meddle with that life in the smallest detail ! Take one example : one day a certain parish priest desired to celebrate a nuptial mass on a Tuesday[1] (special circumstances obliged him to do so). Every parish and quarter in the town was greatly scandalized at the affair ! . . .

" Not only the parish, but the whole Orthodox population, are conscious of ties which unite them firmly to one another. They are well informed about everything and everybody. The reputation of every priest and every parishioner is established by the populace with simplicity, clearness and decision. In many places ' startsi ' are to be found in popular favour, whole districts going on pilgrimage to visit them."

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Finally, there has reached us from private sources the following pathetic letter from a Russian bishop in exile in Northern Siberia, to a friend in Russia. Naturally, all proper names are excised :—

Christmas Day, 1926.

Peace to you, my dear Friend,

I was greatly moved by your remembrance of me a sinner. May Christ our God bless you for your love. Yet my greatest need of all is for prayer. I gather that none of the bishops have

[1] In Russian canon law marriages may not be solemnized on a Tuesday.

met such terrible conditions of exile as we here. The first five months of complete isolation from the world were intensely grievous for me materially, but not spiritually. With the arrival, before Christmas, of the first post, all depression was lifted, and the love and care of our spiritual children brought us great joy for the Festival. I had to labour very much, together with the kindly hierodeacon, X, who came here with me, to make a tolerable dwelling out of a disused and ruined hut. And as I myself am carpenter and shoemaker, and blacksmith and stovefitter, we have everything fixed up as well as can possibly be. They are now sending me various tools from Moscow, and we shall be able to do everything for ourselves. My two brethren, X, X (priests), have accommodated themselves otherwise—in the families of two local fishermen. And indeed the whole community . . . is made up of two families. . . . At the beginning I left it to my brethren to establish themselves, and myself took simply what was left, but now, thanks to immense effort, I live quite independently, and as a matter of fact, more comfortably than they. With the Spring I propose to take up the fishing industry ! It is a great consolation that now, in conjunction with X, I celebrate the Divine Liturgy at home in the hut. Not in the presence of the people, but for the people, for all of you, for the whole world. . . . . And when I bless with the Cross on the four sides I have before me my whole flock, all my dear ones, all of you, and . . . . and . . . . the whole world. Our Lord bestows great spiritual joys and I do not cease to praise Him and to bless Him for all affliction, for everything. And your love, that is indeed a joy in the Lord, and you always remain in my heart, and of course in the list of names for commemoration. I beg you to give my heartfelt greetings and prayers to . . . .

If you want to be exceedingly useful to me, try to find and send a priests' book of prayers. The festal menaion would be welcome, and a few wax candles and incense, and a cross, and ikons—an ikon of the Holy Trinity. My prayer corner is arranged to face South-West, so that whenever I am in prayer through Our Lord I fix my thoughts on you.

I have some books with me, I read, I work. I have now got the means of providing myself with warm clothing. The frost simply grips one's soul—we never had such frosts in our parts. And we have to gather firewood in the forest in snow waist-deep. When we get clothes we shall admire the Aurora Borealis—as yet we have not got as far as that ! But thanks be to God, Who gives us a spirit to endure everything. I have developed severe anæmia and giddiness, but now I have the means of overcoming that also. I believe I shall soon be better than I was before.

Christ save you, my Friend, the slave of Christ our God ! Do not

shut yourself up in peace within an impenetrable shell. Do not fall asleep. We will be the bearers of the world's affliction. The times are great, they are tragic, but they lead to glory. Peace be with you!

He who prays for you to God,
A Sinner, Bishop ————.

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We congratulate *Irenikon* on the beginning of its second year of publication, and upon the issue in Vol. II, No. 1, of a number which reaches the high level of interest and value which its readers have learned to expect. *Irenikon* surveys the field of Reunion from a different point of view from our own. It looks out upon the Orthodox world from that standpoint of loyal and consistent Roman Catholicism which also lies behind its sympathetic and generally well-informed references to the Anglican Church. In the pages of our contemporary may be found much which is important as fact and as comment. But it is no depreciation of its other services to the cause of Reunion, to say that no contribution it makes is of greater worth and effectiveness than the spirit of genuine charity (and, let us add, the common sense) which pervade its contents and inspire its production.

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"The annual united service of prayer was held again this year with dignity and solemnity on Feb. 4th–17th, in the Anglican Cathedral Church of All Saints at Khartoum, by the heads of the Orthodox, Coptic and Anglican Churches. Although entrance was by ticket only, the large church was quite filled with a distinguished congregation. A portion of the Holy Gospel was read, and hymns were sung in Greek, Arabic and English. Besides the Anglican Bishop in Egypt and the Soudan (the Right Rev. Dr. Gwynne), the Anglican Bishop of Uganda was also present, and preached a sermon bearing on the occasion."—(*Pantainos*, Feb. 19th, 1927.)

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*A Distant View of Prayer-book Revision.*—"In England the question is being considered of revising the Prayer Book or Book of Common Prayer . . . which constitutes the ceremonial, liturgical and canonical standard of the Anglican Church. As there are three branches in this Church—the High Church, which is the more conservative, the Low Church, which is the more Protestant, and the Broad Church, which is the more rationalistic—a large section of British public opinion continues to be keenly stirred by fear lest in the revision of the Prayer Book changes should be made which are influenced by the rationalistic or Protestant spirit. This state of mind explains—according to the comments of many English newspapers—the unusual display of enthusiasm which was manifested lately in London by a great crowd of people when an old priest—

89 years of age—appeared, who had protested strongly, fifty years ago, against a decision of the English Parliament which was prejudicial to the Catholic tradition of the English Church. The crowd also vigorously applauded Lord Halifax, the well-known champion of a fuller introduction into the English Church of reforms in harmony with ancient Catholicism."—(*Pantainos*, March 11th, 1927.)

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*New Theological School in Rumania.*—According to information given in *Orthodoxia* and *Pantainos*, a new School of Theology has been founded at Kishinev in Bessarabia, in addition to the two theological schools already existing in Czernowitz and Bukharest. The solemn inauguration of the School took place on Nov. 8th, when a vigil service was held in the church belonging to the Seminary. His Grace the Archbishop of Kishinev presided, assisted by his Vicar and many priests. There was a large congregation. The next day, when the whole city was decked with flags, the Liturgy was celebrated with great dignity in the same church and afterwards a solemn Doxology was sung in the cathedral church, His Grace the Archbishop again presiding, and being assisted by two bishops and forty priests. The Doxology ended, all went in procession to the Eparchial Hall (Sale Eparchiale), where a ceremony was held to inaugurate the classes. His Grace delivered the oration, and was followed by the Minister of Education, the representative of the Patriarch, representatives of the Universities and other speakers. The celebrations ended with a banquet and concert in the evening, in the National Theatre. Besides 217 priests, many laymen have entered as students at the Theological School, and also 20 women. Classes are held in the following and some other subjects:—(1) Introduction to the Old Testament and Hebrew Archæology. (2) Hebrew and exegesis of the Old Testament. (3) Introduction to the New Testament and Grammar. (4) New Testament exegesis and Biblical Theology. (5) Church History up to 1453 for the Eastern and 1517 for the Western Church. (6) Modern Church History, especially of the Eastern Churches. (7) Patristics.

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In connection with the laying of the foundation stone of the Orthodox Cathedral of St. Sophia in Sydney, N.S.W., which took place on Feb. 2nd of this year, we have received the following interesting summary of the development of Orthodox Church Life in Australia and its relations with the Anglican Communion in the Commonwealth. We may add that the writer, who desires to remain anonymous, might well have added *quorum pars magna fui* to the narrative:—

"For more than 33 years members of the Orthodox Church have been found in the capital cities of the Commonwealth.

Attracted by the higher wages, the greater freedom and other reasons, they have left their country for a new land. Before long the matter came under the notice of the Anglican Church, and helping hands were held out to these fellow Christians in Perth, Western Australia, and Adelaide, South Australia. Some 30 years ago several hundreds of Syrians left their homes in Mount Lebanon and drifted to Melbourne. Some came with their wives and children and settled there. Utter strangers they were, not knowing any language but Arabic, nor any religion but that of the Orthodox Church. A difficulty arose about a baptism, and some Sisters who had been working in that quarter of the city were asked for advice through the instrumentality of an Egyptian who could speak French. Prompt action was taken, the Bishop of Melbourne was approached by the Sisters, and gave them a paper in which any of the clergy of the Anglican Church in his diocese was authorized to baptize or bury, or help in any way possible the members of the Greek Orthodox Church. This document was translated into Arabic and nailed to the door of the Mission Room that all might see, and that matter closed.

Soon after, with the help of a young Syrian who had been educated in an English school in Palestine, a lay service was started, and when a good congregation was assured the Bishop himself came and addressed these Syrians by means of this young Syrian as interpreter.

One of the Sisters then wrote to Jerusalem for more help. Bishop Blyth very kindly took the matter in hand and approached His Beatitude the Patriarch Gerasimos on the subject. He, through Bishop Blyth, presented some service books to the Orthodox of Melbourne, which books were duly brought to the Mission House by the late Revd. Dr. Dowling (at that time domestic chaplain to Bishop Blyth), who was visiting Australia to see his relations there.

Dr. Dowling did much to encourage these Orthodox Christians, and celebrated the Holy Eucharist for them in the parish church near by. After a while a new Russian Consul was appointed to Melbourne, who took great interest in what the Sisters were endeavouring to do, and frequently came to the lay service and read the Gospel in Greek, while the psalms and prayers were led in Arabic by the young educated Syrian, whom the Bishop had made a lay reader. Unfortunately the Consul, to the grief of all those who knew him, died shortly after, and by his express wish the funeral service was said by one of the parish clergy in the large new Mission Hall the Sisters had lately acquired. The Consul was buried in the Anglican portion of the cemetery, but his body was afterwards removed to Russia.

After a time a priest was obtained from Athens, and many

Greeks joined the worshippers at the Mission Hall. It was, however, determined to build a church of their own and, to make a long story short, after many conflicts won, the church was an accomplished fact, and now stands in Victoria Parade, East Melbourne. A considerable amount of national spite and strife cropped up between the Asiatics and Europeans of the Church, some approving the jurisdiction of Athens, others that of Constantinople, some even of Antioch.

Three years ago a certain amount of peace was obtained by the advent of the Most Reverend Archbishop Christophoros Knetes, who brought with him credentials from the Patriarch of Constantinople.

At first the priest-in-charge, who had been appointed by Athens, refused to allow the Archbishop to officiate in the church, and in fact would not recognize his authority. This was soon set right, and slowly, but surely, the new Regionary Archbishop, and head of the Eastern Orthodox Church in Australia, gained the respect and affection of most of his flock by his geniality and sanctified common sense. Part of his education he received at Oxford, where he gained his M.A. degree. He therefore speaks English perfectly, and has several times preached in Anglican churches in Melbourne and Sydney. Two priests have been ordained for South Australia last year, and the scattered members of the Orthodox Church are now becoming more and more united under the wise rule of Archbishop Knetes. But this is not all. After providing a priest for the church in Melbourne, His Grace proceeded to Sydney, the oldest city of Australia, and was received well by the residents there. A meeting was held early in 1926 to consider ways and means to raise enough money to build a cathedral which should be the Cathedral of St. Sophia and the headquarters of the Eastern Orthodox Church in the Commonwealth of Australia. The sum of £2,000 was promised at this meeting, and shortly after a block of land in the Paddington district of Sydney was bought for £3,000. So valuable was this site that the Government of New South Wales offered the President of the Greek Community in Sydney the sum of £5,000 to acquire it for a Post Office. The Greeks firmly refused this offer, and the foundation stone of St. Sophia's Cathedral at the Antipodes was duly laid by Archbishop Knetes on Feb. 2nd, 1927, in the presence of most of the Greek and Syrian residents of Sydney. Thus was the new endeavour started from such very small beginnings.

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The Bishop of Cashel, accompanied by the Archdeacon of Waterford, visited Jugoslavia this Spring from March 18th to April 4th. We gather that the programme of the Bishop's visit was arranged by

the Y.M.C.A., whose headquarters in London have kindly sent us a report from which we make the following extracts. (Those who knew the Serbian students at Oxford will recognize old friends in the Dr. Ireney Georgevitch and Mr. Panitch, who are mentioned in the report.)

. . . "The Patriarch welcomed the Bishop very kindly, and the interview was conducted in a happy spirit that boded well for the future. Before we left, the Patriarch invited us all to lunch with him on the following Sunday, and asked me to take the Bishop to his seat at Karlovtsi at a later date. . . ."

. . . "The meeting was for student groups only; but a few other people managed to get in, as they do to everything of this sort in Serbia. There were perhaps a hundred in all, of whom the great majority were University men and University girls, packed together in the lounge, listening intently." . . .

. . . "On Tuesday morning the Bishop attended the Spring Conference of the Peasant Orthodox movement. For three days they were to listen to addresses, to sing, to pray, and to take their simple meals in the open air. The Patriarch was addressing them when our party arrived. The Bishop spoke to them, and was interpreted by Mr. Panitch. They crushed round him at the close, begging him to continue. 'What do you want me to talk about?' asked the Bishop. A chorus of voices replied, 'Tell us more about God.' And they also asked him to write an article for their magazine." . . .

. . . "Both these audiences were largely composed of the intelligentsia of Nish. General Trzitch and other officers were there, so were the Veliki Zhupan and a number of priests and school-teachers. Bishop Dositey again presided, and made clear his desire that the Serbian people should draw closer to Great Britain and the desire of the Orthodox Church to draw closer to the Anglican." . . .

. . . "Thursday, March 31st, was spent at Karlovtsi. We were met by the Rector of the Seminary, and by two wonderfully small carriages, which carried us safely through lakes of mud (the Danube being in flood just then) to the stately palace of the Patriarch. Two Serbian Bishops gave us a charming welcome, one of whom knew a phrase or two of English. When the time for lunch came we sat down . . . with the well-known Metropolitan Anthony of Russia and six other Russian Bishops. At three o'clock we were taken across to the Seminary, where the students had been gathered together into one large room—perhaps 150 of them. Some were young men, others were boys who are just beginning their training for the priesthood. The Bishop of Cashel gave them an excellent address, after which they sang to him, but it is impossible to describe the beauty of their singing." . . .

. . . " The next engagement was in some ways the most remarkable of all which the Bishop undertook in Jugoslavia. It was a meeting for Orthodox priests, held in the Y.M.C.A. (Belgrade) at 8.30 p.m., and was arranged by special request of Dr. Ireney Georgevitch, who acted as interpreter. Tea was provided in the lounge, round which the priests sat in comfortable chairs and listened. It was one of those occasions when the things that divide us are forgotten and those that unite seem to be the only ones that matter. Various questions were put to the Bishop at the close, but they were devotional, not controversial. Finally, one or two of the priests rose to thank the Bishop, and one of them summed up the situation when he said, ' We ask you, our brother, to be the interpreter of our love to the Church of your own country.' "

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We have received a statement of accounts and subscription list of the Appeal for the Russian Clergy and Church Aid Fund, prefaced by a short report on its work during the past eighteen months. The administration of funds is grouped under four heads: Relief, Paris Academy, Student Movement and General. Under the second of these the gratifying announcement is made that the fund was able during the last financial year to send to Paris the £1,000 which had been aimed at. Pathetic as are the cases of hardship and destitution among individual Russian priests (and the fund does what little can be done in relief of such cases), there can be little doubt that the Appeal for Russian Clergy is wise in concentrating the bulk of its resources upon that constructive work for the future, which the Paris Academy represents. It may not be generally known in circles outside those who receive the reports of the fund that, under its auspices, a student from the Paris Academy is being given a special course at Oxford in Hebrew and Old Testament for the purpose of teaching these subjects at the Academy, and is residing in the House of the Cowley Fathers.

## WHY ANGLICAN CLERGY COULD BE RECEIVED IN THEIR ORDERS.

By the Metropolitan Anthony
(President of the Synod of Karlovtsi).

A BULKY volume was written on this subject by V. A. Sokoloff, the very conservative professor of the Moscow Ecclesiastical Academy, who sets himself to prove that the Apostolic Succession has not been broken in the Anglican Church. The book was published more than thirty years ago.

We shall examine the matter from quite a different point of view, namely, by direct application of the Canons of the Holy Apostles, of the seven Holy Œcumenical Councils, and of the nine Local Councils confirmed by them.

The Canons which deal with the relation of bishops, and in general of all the children of the Church to those outside her, are the following :—Apostolic, Nos. 10, 12, 45, 46 and 65: Conciliar, 1st Œcumenical, Nos. 8 and 19 ; 2nd Œcumenical, No. 7 ; 6th Œcumenical, No. 95 ; Laodicæa, Nos. 7, 8 and 33 ; Carthage, Nos. 68 and 79 ; and the Canonical Rules of St. Basil the Great, Nos. 1 and 47.

Among these some Canons directly indicate by what rite which heretics and schismatics should be received into the Church if they desire it and request it, after renouncing their errors and confessing the Orthodox faith and their submission to the true Church.

Naturally, these Canons do not lessen the necessity of baptism by water for every man, although it must not be forgotten that very ancient instances in the Church give us examples of the descent of the Holy Spirit upon the yet unbaptized, so that the subsequent baptism had a supplementary and chiefly disciplinary significance, as uniting them to the earthly Church of Christ.

" While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost ; for they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we ? And he commanded them to be baptized in the name of the Lord." (Acts x, 44–48.)

Of this event the Apostle Peter recalls further : " And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then I remembered the word of the Lord, how that he said, John indeed baptized with water ; but ye shall be baptized with the Holy Ghost. For as much then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ ; what was I, that I could withstand God ? " (Acts xi, 15–17.)

Without dwelling further on the explanation of these utterances, we must, of course, also notice that the descent of the Holy Spirit, referred to in the words of the Acts which have been quoted, did not release the believers from the obligation of baptism by water, and this obligation many converted from heresy had to fulfil in accordance with the 46th Canon of the Holy Apostles, although they already had heretical baptism.

Later Councils, however, clearly distinguish which heretics should be " cleansed by true baptism " (95th Canon of the VIth Œcumenical Council and 1st of Basil the Great), and which should be received by

the second sacrament, and which by the third sacrament and be left in their existing orders. All this is set forth in detail in the 7th Canon of the 2nd Œcumenical Council; in the 95th Canon of the 6th Œcumenical Council; in the 1st Rule of Basil the Great, and others.

However, they all issue from the same idea which lies behind the 68th Canon of the Carthagenian Council, namely, that heretics and schismatics are without grace, which is only received by them on their being united to the Church: there can be no half-grace, in spite of the Latin opinion. If we compare this thesis with other Canons of the Councils, we shall see that it entirely agrees with them.

For this we need only indicate the following characteristics of conciliar legislation on this subject:—

1. These Canons were changed (*a*) according to time, and (*b*) according to locality.

2. Their strictness or relaxation depended not so much on the character of the heresy or schism, as on the varying relationship of the heretics or schismatics to the Church; and they varied in the one direction or the other, according to changes in this relationship of the schismatics to the Church.

3. Sometimes the Œcumenical authorities declared their decisions not to be final, and sometimes even deferred their decisions while awaiting new Church Councils.

Let us turn first to the second point.

The Carthagenian Council, in its 79th Canon, decided: "to send letters to our brethren and fellow bishops, and especially to the Apostolic Throne, in which our revered brother and fellow-minister Anastasius presides, to the effect that by reason of the great need in Africa, which is known to him, for the sake of peace and for the good of the Church, even Donatist clergy should be received in their sacerdotal orders if they correct their disposition and desire to come to Catholic unity, in accord with the judgment and will of each Catholic Bishop ruling the Church in that place, if this will prove beneficial to the peace of Christians. It is well known that in former times also this schism was so treated, witness to which fact may be found in instances from many Churches and from almost all the African Churches in which this error arose."

So we see here an instance of the application of the principle we have already pointed out. The manner of admitting the various apostates depends not so much on the quality of the heresy, as on the spiritual disposition of the candidate, and on the expected benefit to Holy Church.

In this connection it is especially important to master the significance of the 1st Canonical Rule of St. Basil the Great.

"The Cathari are of the number of the schismatics. Nevertheless, those of old, such as Cyprian and our own Firmilian, were

pleased to bring them all under one and the same regulation : Cathari, Enkratites, Hydroparastatites and Apotactites.

For though the beginning of the apostasy arose through schism, yet those who fell away from the Church no longer had the grace of the Holy Spirit. For the power of imparting grace disappeared because the lawful succession was cut off. For those who first fell away had received consecration from the fathers, and through the laying on of their hands had the spiritual gift. But when they fell away, becoming laymen, they had power neither to baptize, nor to lay on hands, and could not confer on others the grace of the Holy Spirit, from which they had themselves fallen away. Therefore, those who came from them to the Church, being considered to have received baptism from laymen, were of old commanded to be cleansed anew by true ecclesiastical baptism."

It is clear that by this regulation the Church does not recognize in heretics and schismatics either the priesthood or the other sacraments, and considers them subject to ecclesiastical baptism in the nature of things. However, in this Rule of St. Basil, she admits the possibility of yet another manner of receiving them.

This is what we read further :

" But inasmuch as some in Asia have been resolutely desirous, *for the sake of the edification of many*, to accept their baptism, let it be accepted." St. Basil writes further, " the baptism of the Enkratites should be rejected and such, coming to the Church, should be baptized, but if this should be detrimental to the general well-being, then the usual custom should be adhered to, and the example of the fathers, who judiciously arranged our affairs, should be followed. For I fear lest in desiring to keep them from hasty baptism we should hinder those seeking salvation, by the severity of postponement."

Now let us attempt to generalize all these indications given at various times and reconcile them with apparent exceptions and relaxations.

Every sacrament has two sides—the visible and the invisible. The second is administered only within the true Church by faith and sincere prayer, according to the words of the Apostle Peter : " The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." (I Peter, iii, 21). And the same is found also in the teaching of Saint John Damascene. For those who are baptized without faith " the water remains water " only. Heretics and schismatics, having the visible side of baptism, chrismation and holy order, are entirely devoid of those gifts of grace which are bound up with these sacraments for believers within the true Church. Therefore, certain of them, for the alleviation of the rupture in their spiritual life and for " the edification of many,"

are permitted to enter the Church without the visible side of the sacraments of baptism or holy order (that is by the second or third rite), but through the operation of another sacramental act in which they receive the grace of baptism, chrismation and holy order. (For example, for Roman Catholics, Nestorians and Donatists.)

Many are troubled by the question : Is it then possible to replace one sacrament by another ? But we, that is, not we, but the Canons quoted above, are evidently founded on the words of the Gospel : " God giveth not the Spirit by measure " (John, iii, 34). Or, in other words, those among heretics, whether clerical or lay, baptized and anointed (with chrism) by heretics, had only the empty sign (or outward form) of the sacrament, and it receives the complement of grace only through that sacrament which unites them with Holy Church (chrismation or penance). Moreover, in confirmation of this principle, should be added the custom, established in the Church, that the reception of heretics and schismatics " in their existing orders," may only be performed by a bishop ; if a priest receive them, then they enter the Church as simple laymen. This means that a schismatic priest united to the Church receives true priesthood only through episcopal reception ; but a priest cannot bestow this grace on the one received. It is only on such a conception of the sacraments of the Church that her regulations as to the applicability to heretics and schismatics of one or the other rite of reception can be accepted ; only on such a conception can the decisions of the Holy Apostles about the baptism of heretics and schismatics, be reconciled with the further Canons of the Councils about not baptizing them, and about their reception by the second, or even by the third rite. And therefore it is futile for Roman Catholic theologians to blame the Orthodox for such diversity of practice.

A s acondition of their reception in their existing orders the existence among schismatics, before their conversion to the Church, of hierarchical succession, is usually insisted upon; but from the canonical Rule of Basil the Great already quoted, we see that *no schismatics have any succession and cannot have any* ; a hierarchy falling away from the Church " become laymen and cannot confer the grace of the Holy Spirit, of which they are themselves devoid." Therefore, in judging of one or the other rite of reception, the question of schismatical succession is in any case secondary if not quite irrelevant.

Besides the Canons of the Councils already quoted, and those of the Holy Fathers, we may refer to the words (also already quoted) of St. Basil the Great, that each Church should keep the customs established in her, and be guided by considerations of benefit to the Church, and the changing disposition of heretics (for the better or the worse). Thus special consideration was shown to the Nestorians, although their heresy was recognized as one of the worst, for it

divided the *One Mediator* (I Tim., ii, 5) into two persons and refused to entitle the Most Holy Virgin, Mother of God. But by the time of the promulgation of the Canon they had forsaken their fanaticism and sought reunion with the true Church. That is why local Churches now increased and now relaxed strictness in the manner of reception.

Thus under the Patriarch Philaret, in 1620, the Latins were reunited through baptism by water, like the heathen, because then, that is at the time of the introduction of the Unia, a very seductive propaganda was carried on by them, but when the Russian Czar annexed Little Russia (1653) and the next year carried out a victorious expedition into Lithuania, and many Uniats began to ask to return to Orthodoxy, the Council of 1667, in spite of all its severity towards deserters from the Church, decreed the reception of Roman Catholics by the third rite. Under the Turkish yoke Holy Church was in a different position. There heresy and schism were stronger, just at the time when among Russians they were weaker, and therefore the practice of the Eastern Churches took a different direction from that of the Russian Church: when our forefathers baptized the Latins, the Greeks only anointed them with chrism, and when we were already keeping the regulation of 1667 and admitting them by the third rite, the Greeks in the Council of 1754, in which all the four Eastern Patriarchs took part, were decreeing the rebaptism of Latins and Protestants. (They have only of late revoked this decree, and that without a new conciliar decision, thereby yielding to the principle of opportunism.)

Another opinion is held by the estimable Russian Old Believers, whom I have always regarded with special respect and sympathy, although they consider us Orthodox "heretics of the second rite," and receive those entering their community by chrismation, even Bishops. (The last such case took place in Russia in 1925, and the first in Rumania in 1846, when they received Arsenius, the first Greek bishop to join their community.)

Apparently the Old Believers are imbued with Latin views on this question. For though the warmest opponents of the Latin heresy, of which they, as well as our other forefathers as far back as the seventeenth century, wrote: "of all the heresies the Latin is the most terrible," yet, by a misunderstanding they assimilated the doctrine of the sacraments according to the Greater and Lesser Catechisms of the seventeenth century, which only by a misapprehension are called Orthodox, and which set forth (in the section on the Sacraments and on the Atonement) purely Latin doctrine. However, as books in "the ancient printing," they are held by the Old Believers to be infallible. In reality these books, like the majority of the Greek and Slavonic books of that and the preceding epochs, were paraphrased from Latin books, only with the exclusion of such Latin errors as were exposed by the Patriarch Photius in his Circular

Epistle of the ninth century. This is why, like the Latins, our Old Believers have declared the Niconites (that is we) are "heretics of the second rite," and anoint with oil (they have no holy chrism), not only the laity who come to them, but also bishops and priests; at the same time receiving them in their orders—a matter for tears and laughter. Like them the Latin theologians also—those dull scholastics—make it an accusation against the Orthodox that they have changed the rite of the reception of schismatics and heretics at various times and places, which indeed is fully agreeable with the meaning of the Canons and with ancient ecclesiastical practice. A sacrament is not simply an *opus operatum*, but a pouring out of the grace of God preserved in the bosom of the Holy Orthodox Church.

Does this practice agree with our teaching about the Church and about grace, or with the Latin teaching and its understanding of the Sacraments, *opere operato*, as giving great grace to the faithful and a certain half-grace to heretics and schismatics? The latter is denied by the 68th Canon of the Carthagenian Council, which declares that in the true Church alone are the Sacraments administered, for she "is the dove, the one mother of Christians, in which all Sacraments, eternal and life-giving, are received to salvation; but by those remaining in heresy are received to great condemnation and punishment. That which in the truth would enlighten and assist them towards eternal life, in error becomes to them the more blinding and the greater condemnation."

From this Canon it is seen that heretics and schismatics have no grace whatever; it does not exist outside the one Church of Christ. And if in the same Canon, immediately before the words quoted, it is said that those heretics, on anathematizing their errors, "by the laying on of hands are received into the Church," it is clear that they obtain freedom from original sin, that is, from the taint of sin, precisely through this laying on of hands. That is to say, in this second Sacrament, the first is also given to them, namely, the grace of baptism.

Mechanical or purely formal understanding of the Sacraments and the Church leads even educated people into the most foolish beliefs, superstitions and actions. Thus devotion to the faith, though worthy of all respect, under the slavery of Western scholasticism was the cause of the following amusing episode:

In the eighties a Greek bishop, a speculative person (probably Bishop Lycurgus, but perhaps I am mistaken in the name), visited England. Certain English priests, doubting the validity of their orders (that means also of their Church?) asked him to reordain them, and this the traveller performed, of course for filthy lucre's sake (Titus, i, 11). But withal, remembering the canonical rule that bishops may not officiate in a strange diocese without the consent

of the local ecclesiastical authority, they set forth with the said bishop to the open sea, and there on the vessel received " ordination " from him, still remaining afterwards clergymen of the Church of England. In this way, while straining at a gnat, they swallowed a camel, for it is clear that if the Greek Church is the one true Church, then after entering it it is impossible to remain Anglican ; and while remaining Anglican it is impossible to receive ordination from a bishop of the Greek Church, which is as yet alien from Anglicanism.

Contemporary practice in the matter of reception is defined along the following lines :—

There must be (1) Apostolic succession in the community to which the person to be received has belonged ; (2) Baptism by the regular rite (that is by threefold immersion in the Name of the Father and of the Son and of the Holy Ghost).

When these conditions are fulfilled the rite of baptism is not repeated. And if his community has that sacrament which we call chrismation (or myrrh-anointing) the candidate for union with Orthodoxy is received into the Church by the third rite, that is by the sacrament of penance only. We proceed thus with Latins, Armenians and Nestorians ; this is in accordance with Canon 95 of the 6th Œcumenical Council and others. Such reception is called " the third rite," and " in the existing orders," that is, if the candidate be a cleric, he remains such in Orthodoxy after his reception. Does it follow from this that the Church recognizes as means of grace and valid sacraments the baptism, chrismation and orders which the candidate received while yet outside the Church ?

Contemporary practice, inherited from Latin teaching on the Sacraments and practised by them long before their secession from the Church (as is seen, for example, by reference to the 47th Rule of St. Basil the Great), is evidently founded on the view that heretics and schismatics have something like grace, some kind of half-grace.

Not without some foundation the Old Believers put to me, while I was still in Russia, this problem. If you consider all heretics and schismatics to be as devoid of grace as the heathen, why cannot you receive in his existing rank a baptized Jewish rabbi, or even a Lutheran pastor ?

I answered thus : first, they themselves do not desire it ; and secondly, and chiefly, they had not even the visible side of those sacraments which goes with the bestowal of invisible grace in the Church—at least in the interest of Church discipline, and perhaps also for other reasons.

The conditional nature of this aspect of the matter is so great that the holy Fathers, the canonists, left some questions (of a liturgical character) in an undecided state for a time. Thus St. Basil the Great leaves many details regarding the manner of receiving schismatics and heretics into the Church, without definite decision, and, while

fully recognizing the lawfulness of various attitudes towards them in different Churches, leaves open certain questions to be decided by new Councils and more definite opinions of ecclesiastical authorities (Rule 1).

We have already seen that the 79th Canon of the Carthagenian Council decrees the reception of Donatist bishops in their existing orders " according to the judgment and will of each Catholic bishop, ruling the Church in that place ; if this should prove to further the peace of Christians."

Therefore, reception into the Orthodox Church, (1) is dependent on the pastoral discretion of the local bishop, and (2) this discretion is conditioned by the general good of the Church.

We may now add that the same Canon establishes our manner of reception in comparison with that of the Church of Rome and others. The same 79th Canon says further : " This is done, not in violation of the decisions of the Council held on this subject in lands beyond the sea, but for the good of those who desire to enter the Catholic Church on these terms, and in order that no barriers might be set up against their union with the Church."

Such decisions of the Church would be quite impossible if the mode of reception were conditioned by the same dogmatic point of view from which each sacrament is regarded by the Latins and contemporary Russian theologians, namely, that strict differentiation of the grace of the sacraments which is rooted in our own theological schools.

Even Basil the Great, dogmatic as he is in defence of ecclesiastical authority in that same classical first Rule regarding the manner of receiving the Cathari, expresses himself quite conditionally and hypothetically, and admits both practices. About the Enkratites he expresses himself thus : " inasmuch as nothing has been clearly declared about them, it were seemly for us to repudiate their baptism, but lest this should be detrimental to the general well-being," and so forth, as has already been quoted.

Continuing, St. Basil still further mitigates his pronouncement, and after decreeing their reception by chrismation he adds, " I am aware, moreover, that the brethren Zoin and Satorin, who belonged to their community, were received as bishops (that is by the third rite). And, therefore, those who belong to their community cannot now be estranged from the Church by severity of judgment after we have established a certain manner of reception in admitting their bishops."

From the point of view we have presented, all this is reasonable and consistent, but from the Latin scholastic point of view quite impossible. Thus the adoption of one or the other mode of reception for those of other confessions who enter the Church (that is, heretics or schismatics) depends on ecclesiastical economy, on the judgment of the local bishops and the Councils, and on the existence of the

outward form of the sacraments of baptism, chrismation and orders in the communities from which the applicants come.

Therefore, in our opinion, Anglicans may be admitted by the third rite, especially in view of the sincere and humble aspiration of many of them to be united to our holy Church.

## A FAMOUS RUSSIAN MONASTERY.

By the Rev. the Archpriest Chernavin.

AT a distance of about 135 miles from Petrograd and about 30 miles from Serdobol (Sortovala), situated on Lake Ladoga, is a group of some forty picturesque islands spread on the lake and forming a small archipelago. On the largest of these islands, called Valamo (in Russian Valaam), stretching eight miles from west to east and four and a half miles from north to south, is the famous Valaam monastery, known and venerated for a long time, not only all over Russia herself, but far beyond her boundaries.

According to tradition it was here that the Apostle St. Andrew, "Pervosvannoi" (the "first-called") lived. From this monastery the Christian Faith spread all over Finnish Korelia and the Olonetz district, and, thanks to the vigorous work of the monks, the wild morose nature of Valaam was radically changed: the forests were cleared, the soil levelled, roads constructed, on the bare rocks orchards, nurseries and gardens were cultivated, and there now grow in abundance apples, all sorts of berries and vegetables, and there, too, are majestic cedars, fir, pine, oak and other trees. It is not without reason that Valaam is called an earthly Paradise, nor is it surprising that annually thousands of Russian pilgrims gather in this place to kneel before the Saints' ikons, and to refresh themselves in its spiritual atmosphere.

Valaam is famous for its natural scenery. The reputation of this charming island has spread everywhere, so that during the summer months large numbers of tourists and artists from America, England and other countries come here. Lovers of nature say that Valaam does not yield in beauty to Italy, and even to the most picturesque parts of Switzerland. It is to be regretted that foreigners visiting Valaam know but little about the past history of this glorious cloister, and its great merits in the eyes of the Russian people. If they knew the history of Valaam no doubt their respect for its monastery would increase still more

### Historical and Geographical Sketch.

The founders of the monastic life of Valaam are supposed to be St. Hermius and St. Sergius, who lived in the tenth century. In the

course of many centuries the monastery was exposed to various vicissitudes as the result of its dependence upon the historical circumstances of the Russian Empire. The monastery rose and fell and again rose from its ruins. The first destruction of Valaam was the work of the Swedes in the eleventh century, when it was burnt to the ground; but it was soon rebuilt. On the 20th February, 1575, the Swedes again attacked Valaam and killed about forty monks for being followers of the Orthodox Faith. At the present time every year on this date (20th February), the Day of the Martyrs, a Solemn Requiem takes place. In 1581 there was a plague, causing the death of many monks, and finally the whole monastery was depopulated.

In 1597, by command of the Czar Theodore, the monastery was restored and endowed by new grants of fisheries and land, churches and cells were erected, bells cast, and the monastery, supplied with all necessities, flourished once more. It continued so up to 1611, when the Swedes again attacked the monastery, and gave up everything in it to fire and sword. The Prior and the Brethren were tortured, the churches and all the buildings inside the walls burnt, and the islands became deserted, remaining in the possession of the Swedes until 1751 when, by the edict of Peter the Great it was restored. Since that time, that is during two centuries, Valaam has stood strong and has been brought to its present flourishing condition.

The forests are composed chiefly of firs, which are used for building purposes, for firewood, and for masts of ships. The trees supply fuel, and besides that about 18 lb. of resin and about 720 lb. of turpentine are annually extracted from the trees. There is an abundance of fish: salmon, trout and others. There are no large wild beasts on the island; but in the forest live rabbits, foxes, squirrels and deer. The climate is mild, the air in spring and autumn is damp, spring begins in May, and the hottest time of the year is about the end of July, when high-shade temperatures are read. In the winter, especially during January and February, the frosts are sometimes intensely severe.

### The Significance of Russian Monasteries in General, and of Valaam in Particular.

In the course of her thousand years of history the Russian land has seen much sorrow. Who has not devastated and plundered her? There were the Petchenegs, the Polovotzes, the Turks, the Tartars, the Germans, the Swedes, the Poles, the Napoleonic invasion of 1812. But the Russian people endured everything because they possessed an immense faith in God. At all times, and especially in the difficult moments of their life, the Russians looked for assistance and consolation to faith and prayer. They prayed ardently, and being strength-

ened by faith and spiritualized by prayer, they fulfilled the great task of unifying and organizing Russia. It was not the boyars, princes, or officials whom our ancestors approached for help, but primarily they looked for advice to the abbots, clergy and the monasteries. The voice of the monasteries possessed from the very beginning of Christianity great power and significance, and the Russians had glad recourse to them, not only in spiritual matters, but even in the ordinary affairs of life.

Going back to the ninth century, Russia for the first hundred years of its life consisted of an endless number of confederations, and was composed of different tribes, not connected by any political system whatever. Only the Faith, propagated among the people chiefly by the monasteries, united into a single body a great number of those tribes, and it was owing to the Faith alone that out of the Moscow principality, that insignificant province of those days, was created the enormous Empire which lately comprised nearly one-sixth part of the globe, numbering up to 180 millions of inhabitants, with an annual increase in population of three millions. Russia's immense wealth can be explained by the fact that we were spiritually strong, that we possessed spiritual riches, and those riches we obtained chiefly in the monasteries. Thus the monasteries, unifying ancient Russia under the authority of the Metropolitan of Kief, created the idea and the unity of the Russian nation. Simultaneously with the introduction of the Orthodox Church there appeared in Russia a knowledge of reading and writing, and the monasteries became the only centres of education in those times. It is necessary to point out also that the colonization of some uninhabited districts, all through Russian history, has been due to the work of monasteries, and hermits who, in search of solitude, were often pioneers in colonization, for the numerous pilgrims coming by thousands to the venerable recluse (Staretz) to obtain his blessing, led to the colonization of many places. Furthermore, the monasteries took an active part in the politics of Russia, because the monks and the secular clergy as a social class were the best educated in the country. It is noticeable that the clergy and the monks obtained their strongest influence over the people at the time of the Tartars' rule in Russia (thirteenth century), and the Tartars placed the clergy in a very favourable position compared with other classes. In some cases the spiritual stronghold became the national fortress. Around some monasteries, especially on the frontiers, huge walls with towers arose, provided with all necessary military equipment. The defence of the Faith was at the same time the defence of the realm. Such were the Troitsa Cloister, near Moscow, the Solovetzky Cloister on the White Sea, and others. In the seventeenth century the Solovetzky monastery protected the whole North of Russia against the Swedish attack. The monks entered into negotiations with the

King of Sweden and subsequently concluded an armistice with his generals.

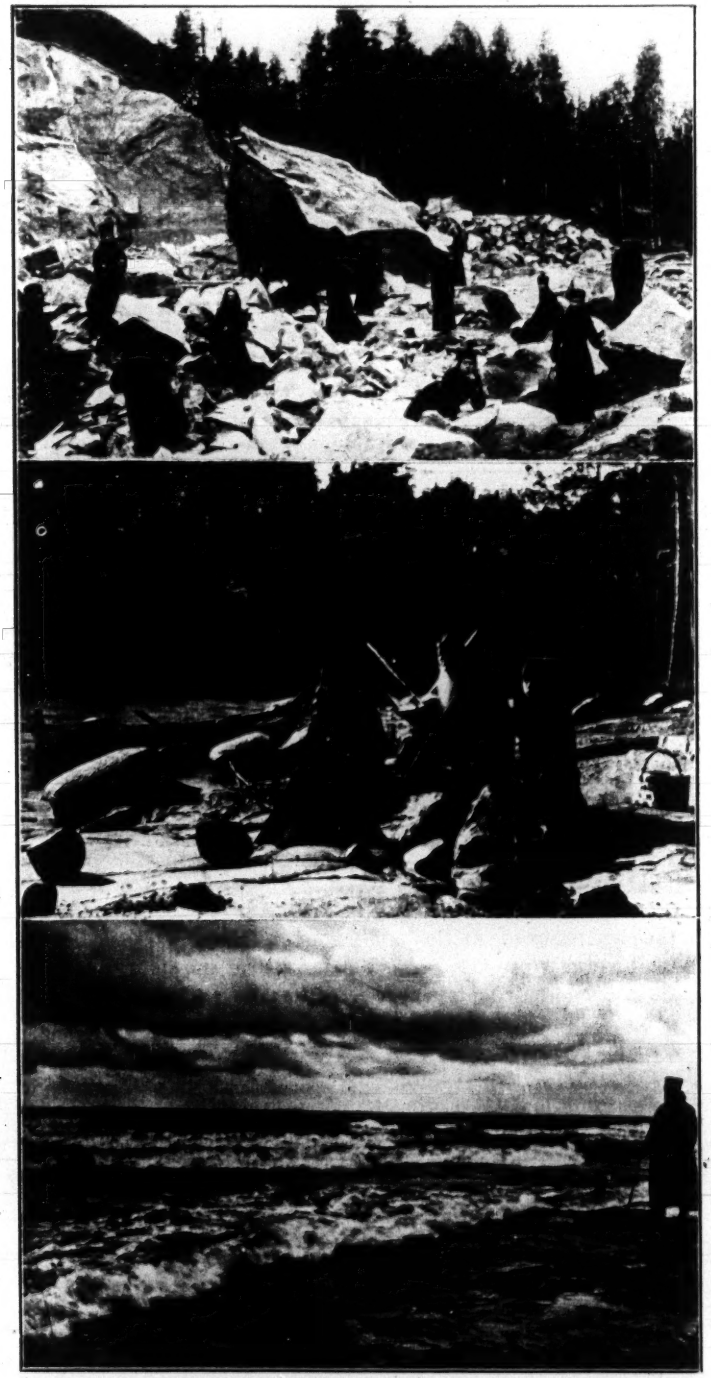
In 1854 (the Crimean War) that same monastery was under the jurisdiction of Archbishop Alexander, who was at the same time the Commandant of the fortress. In fact, the Russian monasteries were the advance troops of the Russian people, and the torches on the path of their historical life, so there is nothing surprising in the fact that Russian sovereigns and people always treated the monks with veneration.

Orthodox tradition tells us how Russian princes used to invite the monks to their table, how they did not venture to approach the monastery walls on horse-back, how, in accordance with ancient custom, even the Czar was obliged humbly to lead the donkey ridden by the Patriarch in the city of Moscow in religious processions, how the Czar did not venture to sit at the Patriarch's table, and even waited on him on official occasions.

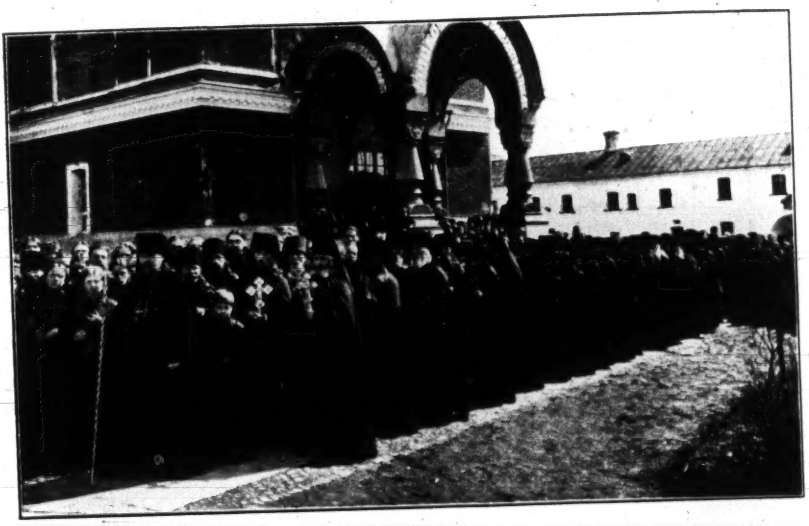
The following extracts will illustrate the importance of our monasteries in Russian life :—

> " The period of the Mongols had come. Only the clergy and the monasteries maintained Russia's independent life, they were the only ones who did not bow their heads beneath the foreign yoke. The people died, the princes died with them, for the orthodox Faith, for the country's freedom, and finally they broke their chains. In the course of Russian history, the clergy rendered great services to the national life. During the troublous times of the seventeenth century, for the second time our Mother Land was saved by men like Hermongenus, Dyonisius, and Abraham Palitzin." (Tourgenyeff, *Journal of the Home Office*, 1836.)
>
> " The monasteries always supplied fresh sources of strength for the Government. In the building up of Russian life it fell to their lot to play a most important part, and in the hour when trials threatened the country they were so placed as to act as leaders of the people with flying banners of faith and manhood." (Arzibasheff, *The Coming Ruin of Russia*, 1908.)
>
> " Further let us not forget the fact that in our Russian monasteries are found the Chronicles, those treasures of history ; that we have to thank those peaceful hermits entirely for the fact that ancient Russia has not perished for us." (Tourgeneff.)

Such was the importance of the Russian monasteries. The enemies of Russia in our own day have quickly realized this fact and endeavoured to destroy the very foundation of its national life by first of all attacking the monasteries. Of the 900 Russian monasteries at present there are not more than ten which are left unmolested. All the rest have been plundered wholesale, and whatever could be



SCENES ON THE ISLAND OF VALAAM.



PROCESSIONS AT THE ISLAND MONASTERY OF VALAAM.

destroyed has been destroyed. The only one which the destroying hand of the Bolsheviks could not touch at all is the Valamo Monastery, because in 1918 Finland became independent, and Valamo fortunately was united to that Republic. Evidently God's providence and wisdom has preserved Valamo in order that posterity should know what it was that kept alive the soul of the Russian nation and what the monasteries of Russia were like. This monastery was and still is famous for its widespread missionary and charitable activities. Valamo gave itself to missionary work beyond the borders of our country. In the nineteenth century the Aleutian islands were discovered by Russian fishermen, and the first preachers of the Gospel there were Valamo monks. They erected churches and schools, they taught the newly-baptized all sorts of trades and professions, and in addition they were occupied with scientific work. Thus the head of the mission, Bishop Yoassaf, was the first to write about the Aleutian Islands in his work, *A Topographical, Climatic, Statistical and Moral Description of Kadyuk Island.*

In times of war Valamo has been one of the first to come to the assistance of our country, and has sent forth its monks in the capacity of military chaplains, supplied the field-churches with sacred plate and everything necessary, and sent its Brethren to the Front as Red Cross workers, or even as ordinary combatants. In the Great War especially Valamo made itself highly useful. Hundreds of monks were ordered to join the ranks of the Russian forces. What their sacrifices upon the altar of their country were may be seen from the fact that out of 1,400 Brethren before the War at Valamo, only about 500 are now left. The rest disappeared as prisoners or met a glorious death on the battle-fields.

Valamo is famous also for its many workshops, where laymen came, and still come, and after learning a trade there return to their homes as experts to earn their daily bread. The workshops of Valamo are the following: Painting, casting, silvering, bookbinding, wood-carving, gilding, locksmith's, watch-making, photography, tailoring, shoe-making, carpentering, as well as bakeries, and provision for coppersmiths, coopers, etc. There are also works for making candles, pottery and leather. The Cloister maintains a number of Russians and Finns of the poorer classes by providing work, food and clothing for them.

### Internal Life of the Monastery.

The monastery of Valamo is at present under the control of the Finnish Orthodox Church. The chief characteristic of the life of the monastery is seen in the strict observance of its Rule. By this the order of common work, common prayer, common meals, and the habit are determined by the whole brotherhood. To everybody

entering the monastery to become a monk a Staretz (" venerable old man ") is appointed, that is to say, usually a monk of advanced age and experience in the spiritual life. Every new-comer is obliged all through his life openly to confess all his affairs, desires and thoughts, and also to follow the advice and guidance of his " Staretz " in everything. All the monks from the Prior downwards take an active part during the summer in making the hay, and planting and gathering vegetables and fruit. There are certain places where several men work together as a rule, and among them is a senior, called Master (Khosyain), and before his blessing is given nobody is allowed to begin, finish or to alter his share of the work. The labour starts and ends with prayer. Divine Service is performed with all the exactitude required by ecclesiastical regulations. The early Divine Service starts at three o'clock in the morning and lasts three hours, then comes the Early Liturgy, and at nine o'clock the Late Liturgy. Every Liturgy takes one and a half hours, and on Sundays and Holy Days, two hours. After the Morning Service, all the Brethren, except those on duty, drink tea, and then go to work in the workshop, factory, or waterworks, or to the fisheries, milk farm, stables, garden, orchard, forest or fields. Ten o'clock is the dinner time, from eleven again work, from two to three, tea, and then work again. From five to seven o'clock the evening Divine Service takes place, at seven o'clock supper, and the evening is concluded with prayer. With such a daily routine in which ten to eleven hours each day are devoted to prayer and work, peace and happiness reign in the monastery. The majority of the monks are young men or men of middle age. The Church music is ancient and pure Russian, its tones are majestic, slow and sombre, and at Valamo seem to harmonize completely with the surrounding wild nature, huge masses of granite, and the dark forest and deep water.

Divine Worship is performed most solemnly on Sundays and Holy Days, the Prior himself celebrating with some ten to twelve regular monks, and with the assistance of four or five Deacons. Religious processions are always distinguished by their great solemnity and present a majestic sight, for there are gathered together a multitude of people of all ranks and ages, conspicuous for their reverence and ardour. In front of such processions a great number of banners, the Cross and lights are carried, then follow in pairs the choristers (monks), behind them the ikons carried on special stands, then a number of priests in bright vestments, and finally a large assembly of brothers and crowds of worshippers.

On visiting another cell, instead of knocking, the visitor says a prayer: " Lord Jesus, our Father, have mercy upon us," and as soon as he hears in reply, " Amen," he enters and at first bows three times, crossing himself and then only, after the usual greeting, explains the purpose of his visit. In greeting the Brethren say to one

another, " Christ is among us," and the younger one always replies, " He is and will be."

During the common meal the Brother, whose turn it is, reads from the Lives of the Saints, and a deep silence is observed. None of the inhabitants of the monastery are allowed to possess private property, for all that is necessary for their life is supplied by the monastery itself.

Pilgrims and guests who come to Valamo are welcomed and given board and lodging, free of charge, for ten days, those who desire to pay for their maintenance usually drop some money into a special box for the purpose in accordance with their generosity and ability.

The monastery has at its disposal three steamers, the largest called *The Valamo*, carrying a load up to 160 tons and some 700 passengers. Another steamer, called *Sergius*, renders good service to the monastery, carrying fire-wood, timber and the like between distant hermitages and the islands. There is a third steamer named *Nicolai*.

Not very long ago the monks erected a water-dock for these steamers, and for Valamo's large sailing vessels as well. The flotilla requires constant repair and painting, and previous to the one just referred to there did not exist a single dock on the whole of Lake Ladoga. Now steamers and vessels belonging to various commercial companies come into the dock for repairs, and thus the monastery serves private interests.

In 1910 a Museum was organized within the monastery for the preservation of local Church antiquities. Unfortunately, in spite of its thousand years of existence, Valamo, in consequence of destruction and disastrous fires, has lost many of its most ancient monuments. The last destruction of Valamo in 1611, however, was foreseen by the authorities, who were thus enabled to hide the more valuable treasures in good time. The contents of the Museum consist of manuscripts and printed books, church vessels, plate, etc., and represent chiefly gifts from Russian princes and other donors. There are exhibited also a great number of articles which have no direct relation to religion, but are of great interest on account of their antiquity and rarity, for instance, old Russian counters and medals. The following objects are notable :—

A pewter mould from a portrait of Alexander II., with a representation of worshipping peasants. It bears the inscription 19th February, 1861, which is the date of the liberation of the serfs by the Czar Liberator. A " receipt," made of brass, issued in the reign of Peter the Great as a licence for the right of wearing beard and moustache. The date is marked 1785. The same plate from the back represents beard and moustache, with the inscription, " Dyengi Vzyati " (" money received.") A collection of some ancient Roman

and Greek coins. Two copper coins showing the face of Our Lord Jesus Christ (Greek). A small collection of English coins.

The Valamo Museum also contains rare books and manuscripts. There is, for instance, a copy of Calvin's *Instructions Concerning the Faith*, in Latin, printed in 1577, and there are many valuable manuscripts also.

The Sacristy and its contents provide a collection unique in the whole Orthodox world. There are a great number of vases, and some Bibles bound in pure gold. The following perhaps are specially remarkable :—

A " plashtchanitza " (a representation of the shroud in which our Saviour was wrapped when he lay in the tomb), with needlework figures, valued at about 2,000 gold roubles. An ikon of Our Lady, which once hung in the bedroom of the Empress Elizabeth, and which is decorated with emeralds and precious stones. Another ikon of Our Lady in silver and precious stones weighs 13 lb.

The Library of the Monastery is a good one. There are books in Syriac, Greek, Latin, Arabic, German, English, Finnish, Vlach, Bulgarian, Esthonian, and other languages, and it comprises works on the Holy Scriptures, the Fathers, Church History, Theology, Archæology, Natural Sciences, Medicine, Psychology, Philosophy and many other subjects.

There are altogether eighteen Churches inside the walls of Valamo Monastery. The great Church was completed in 1890. It is 210 feet in length and 105 feet wide. The belfry is 231 feet high. There are many bells, the biggest of them weighs about sixteen tons. It is called Andrei Pervosvannoi (Andrew the first-called), and its ring can be heard for a distance of thirty miles. The iconostas is of wood, richly gilded, and is built in four stages. The Altar is of pure silver, and weighs 250 lb., and is entirely covered with precious stones. For the Liturgy on Holy Days two Deacons carry a book of the Gospels, of which both covers are of pure gold. The book weighs 76 lb.

All the building materials at Valamo, such as bricks, cement, timber, etc., are produced on the island itself. Among the annexes to the monastic buildings, the following are mentioned :—A waterworks. A stable of some 70 Finnish horses. A granary. A milk farm of 100 cows of the famous Kholmogor breed. Works for the production of resin and turpentine. A tannery for preparing leather for foot-wear and sheepskins for furs. Fish ponds in which fish are bred from spawn during the autumn and winter months. In spring, after proper feeding, the fish are let out into the monastery straits in quantities of some 50,000 or more. Brick kilns and pottery shops where domestic pottery, teapots, jugs, etc., are made.

The revenues of the Valamo monastery were and still are derived chiefly from the fisheries, corn mills, salt works, and meadow land,

the income of four guest houses, and the donations of various benefactors.

The monastery is under the jurisdiction of the autonomous Orthodox Church of Finland, which autonomy was granted by the Patriarch Tikhon in February, 1921.

## PROTESTANTISM AND ORTHODOXY.

By L. Patterson, D.D., Vice-Principal of Queen's College, Edgbaston.

THE Russian religious and philosophical journal "*Put*" ("The Way") has recently published some interesting articles which report (1) a correspondence between Prof. Hans Ehrenberg and Protopresbyter S. Bulgakoff; and (2) an address given by Herr G. G. Kuhlmann to the Student Christian movements at Bana Kostened, Bulgaria. The articles are of value as illustrating the Protestant and Orthodox attitudes towards the Bible, the position of the laity in the Church, and similar questions. It is proposed here to give a fairly full account of the contents of these articles and of the position adopted by the respective writers.

Prof. H. Ehrenberg, who has published a book in two volumes entitled "*Oestlichas Christentum*" (*Eastern Christianity*), and written sympathetic articles on Orthodoxy, begins his letter by asserting that the Christianity of other fraternal confessions is a *terra incognita* for the majority of Christians, and this statement applies not only to educated people but even to theologians. In estimating the value of another communion, it is extraordinarily hard to separate what is deserving of love, from that which does not deserve it. Joy in one's own church and love for it often conceals spiritual pharisaism and personal self-exaltation. Each particular church is threatened by the danger of hardness in religious life and weakness in faith: even the existence of another church besides one's own lets loose evil passions and defiles the springs of high and noble feelings of religion. There can be no true and real religion while all we Christians are not of the same faith. We still tolerate the existence of heathenism, but believing in the revelation of God and the Bible, men cannot be reconciled to a multiplicity of churches. Therefore each of us must aim at rising about his confession of faith, not departing from it, but instilling into it all the fulness of super-confessionalism.

But is this possible, while the comparison is only one-sided? It may be that the conditions for such a comparison are agreeable

to both sides. Prof. Ehrenberg points out that, in his book "*Eastern Christianity,*" he exposed himself to suspicions in Protestant circles, of one-sidedness and excessive sympathy with the Orthodox Church. On the other hand, Fr. Bulgakoff and his followers manifest such impartiality in inter-confessional questions that there seem to be grounds for hope of success.

Prof. Ehrenberg is impressed by the fact that in the territory of the Orthodox Church there are not only nurseries of evangelical teaching but a wide propaganda is also conducted, which in recent times enjoys considerable success. He would like to know Fr. Bulgakoff's opinion of the Stundist movement.*

This corresponds to the Pietistic movement in the Evangelical Church, and affects the mutual relations of the Evangelical and Orthodox Churches.

Religion is both individual and social: it is the religion of separate persons and of the whole people. There are two views of religion, orthodox and pietistic. In the form of Pietism Protestantism has ceased to be exclusively Protestant and has occupied an independent position. Orthodox religion presents itself as ecclesiastical; pietistic religion as non-ecclesiastical and individual.

Christianity was obliged from the beginning to be concerned with the Church, that is with a material or political form and to create its own spirituality, hierarchy and dogmas. Orthodox religion is founded on hierarchy and dogmas, the religion of the pietists is based on the Bible alone. The Bible occupies a notable place in Orthodoxy, but only as a Sacred book: it does not enter into religion as its immediate support, and in this respect it is not distinguished from an ikon. It is the opposite with Protestants. The Reformation set aside the hierarchy and, though this is not generally acknowledged, it sets aside dogmas, in order to clear the road for the Bible. Pietism is inexorable in this connection. In consequence, the Bible stands on a lower plane in Orthodoxy, while in Pietism it stands above all, and has nothing beyond itself.

Lastly, there is the relation between the church and the people. It is impossible to say that the church, as an institution, and the people are one and the same thing. They never exist as one and the same thing, though they must coincide in one. Protestantism raises this vision to reality. If the church is cancelled, the people remains ecclesiastical. The Protestant church consists only of a people gathered together; in consequence there is a faith of praying people in place of doctrine. Our church is the nation; the nation

* This sect, named from *Stunden* (devotional hours) probably originated from the propaganda carried on from 1824, by Lutheran pastors in the district of Odessa. [v. Hastings, E.R.E., Vol. XI., p. 343.]

is a union of believers. The Orthodox, as Dostoievsky expressed it, are faced always with the question, How to reach the people? The church is not founded on the people, but the people on the church.

Prof. Ehrenberg has heard in the circles "Light of the East," that educated Russian people, in returning to the faith, always return to Orthodoxy, few educated men to Stundism. This time he limits himself to the question about the place occupied by the people in Church life, from which the question about religion proceeds, and asks for Fr. Bulgakoff's opinion about it.

In reply, Fr. Bulgakoff describes Prof. Ehrenberg's letter as one of the comforting symptoms of the growing aspiration towards unity in the whole Christian world, which is impossible without mutual understanding. Conversations must not be conducted for amiability or compromise, but for the sake of knowledge of inexorable truth. Prof. Ehrenberg is the bearer of an important mission, the acquainting of the Protestant world with Russian religious thought. For this matter there is need of much love, which is possible even toward one who does not belong to the visible Church.

Firstly, as to the relations of Church and Bible. *Biblicism*, absorption in the Bible, is the property of the Protestant world, as much of the Anglo-Saxon as of the German. Outside Biblicism nothing remains in Protestantism but an acid "protest" and criticism.

Biblicism is not essential to Orthodoxy, because Orthodoxy, on a general view, is not the religion of a book, but of immediate mystery, and performance of Divine Service. The Bible enters into it, not as a book, but as a fact of mysterious experience. The Bible, especially the Gospels and the New Testament, are parts of Divine Service; the Gospel is not only read, but lives in the Church. However, Orthodoxy is so rich and complex, that, generally speaking, less of human powers is perceived in it, than in simple and one-sided Protestantism. In spite of this one-sidedness and prejudice, born of the "protest," Protestantism is orthodox.

Historically, the Reformation had a notable justification, in the moral and spiritual corruption of contemporary Papalism. The Reformers saved Christian freedom from slavery, though, alas, at an incalculably dear cost. But now the Reformation itself needs to free itself from Protestantism by return to the Church, with its proved and affirmed values, but should not continue the destruction of the Church.* As regards Russian Protestantism or Stundism

* This movement has already begun, and is manifested by the publication of *Una Sancta* (the organ of the High Church (Lutheran) Union).
[Note by Prof. Bulgakoff.]

we regard it as a movement not so much Biblical as anti-ecclesiastical.

Stundism is another religion, which approaches to still more rationalistic sects and degenerates into humanitarianism and Socialism. Not Biblicism, but insensibility to mysteries and lack of reverence for the Mother of God animates them. The Stundists, in the majority of cases, know the Bible better than even professional theologians, but they know in a deadly, Pharisaic way, without inner understanding. Stundism is the growth of human pride and intolerable Pharisaism emanates from its leaders. Biblicism, in the hands of Stundists, is anti-ecclesiastical, and not only is the Bible separated from the Church context, but there is direct opposition to all the devotion of the Church. Russian Protestantism does not do any service to the Church, and its evangelical Christianity is not Reformation, which is unnecessary in Orthodoxy, but only Protestantism, a phenomenon of Church decomposition, strengthened by the calamities of the Russian Church. In a certain type of Russian soul there is a natural union of unorthodox rationalism and proud obstinacy, and on this ground Stundism develops itself.

Orthodox life itself is the living Bible. This is for us a matter of church knowledge and need of growth. The use and influence of historical Protestantism is scientific and enlightening rather than directly missionary. We receive the Bible from Protestants with critical, generally accessible commentaries, but we reject all evangelisation, which would tear us away from the Church, as once Protestantism broke away from the Catholic Church at the Reformation. In this relation to Protestantism, Orthodoxy is not distinguished from Roman Catholicism.

As to the question of the people and the Church, there is the conflict between Roman Catholicism and the newest democracy. The teaching of Khomiakoff is essentially orthodox about the Church people considered as the body of the Church, preserving truth. The hierarchy sometimes falls into the Roman Catholic exaggeration of its own importance, establishing in Orthodoxy the Roman Catholic division into the teaching and the obedient Church (*Ecclesia docens et obediens*). But Orthodoxy keeps the high teaching about the importance of laymen in union with pastors, under the leadership of the episcopate. Yet even laymen are not characterized by passive submission. In hard and stormy times, Church people support on their own shoulders the burden of Church leadership, as to-day in the strife with the Living Church. Of course Church people can often fall sick with democracy, as the clergy may with Roman Catholic clericalism. In the Church there is no people, but there are laymen and pastors, and it is a creative problem for Orthodoxy to realize their due relationship.

The spirit of Orthodoxy is not slavery, but the freedom of the sons of God.

In the second article, Herr G. G. Kuhlmann, asserts that as Western Protestant Christians they do not come in a spirit of self-satisfaction. Never, perhaps, from the beginning of the whole Christian era has the mystical robe of Christ been so terribly torn; never, perhaps, have people so renounced Christ; never, perhaps, has Christ been so crucified again for us as now.

This meeting is not simply an exchange of polite compliments, but is a meeting under the Cross and in the light of the Resurrection.

The Orthodox cannot simply answer that they have all the fulness of life in Christ. If they are so convinced that they possess this, they will not be so cruel as to close the door of their Church. There are those who wish only for themselves to be content with their own Church. Out of fear of losing the simplicity of their own faith, they isolate themselves, they become distrustful and hostile to everyone who seems to them strange. They begin to love their own church so exclusively as to be suspicious of and hostile to every other part of Christendom.

The mystical body of Christ lives only if it dies, in order to rise again. So, and only so, the Church becomes radiant with joy, loving without limits, in universal truth.

In the Church two principles are always active, *word* and *symbol*. The word is the call of God at every moment, it is prophecy living in the Church. It unfolds unexpectedly, at the given moment, the great drama of salvation which eternally proceeds between God and man. This word is God in reality, through it God manifests our salvation.

But God is eternal. There is no end to His peace. His truth remains immutable from the beginning. And the symbol of eternal things is indispensable to us. In the symbols of the Church the invisible world of God becomes visible to us. The symbol is divine "stasis," the word the divine "dynamis."

In beautiful rhythm the Church's year reveals to us the figures of the spiritual world: the manifoldness of images of holiness, creation, the judgment of creation fulfilling itself through the Mother of God, the Annunciation, the Nativity of Christ, His sufferings, Golgotha, the Resurrection and the Ascension, the Holy Spirit, descending upon the Apostles and establishing the Church at Pentecost. And in the centre of all the Eucharist, God in His endless love, sacrificing Himself for us, in order to rise again in us.

In image-worship, in the life of the liturgy, in the sacraments, the Orthodox Church preserves the secret of redemption through the Incarnation. Through the images and symbols here are incarnate divine realities.

Protestants, becoming in the name of evangelical simplicity fighters against images, too often put justification by faith higher than the mystery of the Incarnation. On the other hand, Christians of the Eastern Church were so filled with reverence for God, that they forgot about spiritual prophecy. The Orthodox Church read the word of God to the detriment of its preaching, and absorbed in the unspeakable mystery of Divine Service, it lost the feeling of apostleship.

That which happened at the Reformation, was done in the name of God. But the act, begun in the name of God, went too far, under the influence of human passions.

Now the Orthodox Church, especially the Russian, is waking up. In the face of war and revolution, the prophetic spirit blows again. The creative forces of the clergy and believers are revealed. Life is born again in parishes and religious movements arise. The Church receives again the holy fulness of word and symbol, each fulfilling the other. This movement of Russian students is no weak sign of the marvellous regeneration of the word.

This mutual penetration, strengthening spiritual regeneration in Orthodoxy, lighting the way to many contemporary Protestant movements, and able to lead the Church, Orthodox and Protestant, to an entire union of word and symbol—is not this the word of God exceeding our power?

* * * * * *

It will be realized by most readers that the writers of these essays towards re-union have still a long way to go before they can meet on common doctrinal ground. But such generosity of spirit and desire for mutual understanding as is displayed by them is the ground of hope of ultimate agreement between members of different confessions of faith. For an Anglican, the interest of such an exchange of views lies in the fact that the historical development of the English Church enables him to appreciate something of the point of view, both of Orthodoxy and of Evangelical Protestantism.

# MODERN ACTIVITIES IN THE CHURCH OF GREECE.

By Euphrosyne Kephala.

WHEN in Athens I heard much of the religious movement in the Church centred round a religious paper called the "*Zoé*" (Life), and interest prompted me to go to the Editor's office and hear all about it. It was refreshing to hear of any religious revival in an age of materialism and in a country like Greece, distracted by years of war and, as well as internecine feud, by many catastrophes great enough to submerge the soul of any nation.

"But God has His party also" were the words of comfort that I heard from the quiet, earnest-looking Editor of the "*Zoé*" after I had climbed the steep hills of Lycabetus and was resting in the quiet room out of the glare of the white streets. And from what I heard about the movement centred round the paper, of its origin, influence and widespread activities, I realised the truth of these words.

From the editor-in-chief, Dr. Panaghiotopoulos, I heard how the paper was first started and its objects. There are four laymen, all doctors of divinity of Athens University who manage the paper in collaboration with the acting-editor, whom I saw. I was intensely struck by his earnestness of manner, while telling me of the work, by his intense devotion to it, and above all by that passionate love of humanity which is inborn in some souls. Every place has an atmosphere of its own, and from every person there emanates an atmosphere also. The atmosphere I felt in the room, up that steep street, was something akin to the atmosphere which surrounded the Apostles of old—a burning zeal to do the work of the Master, and Saviour, here on earth among our fellowmen.

The "*Zoé*" was founded fifteen years ago by the Archimandrite Pharazoulis. It is a weekly religious paper, with already 34,000 subscribers among all classes. I saw the picture of the founder who was its first editor until his death in 1920.

He gathered round him a band of earnest workers from among the clergy and laity, and especially from students of Theology who later on became preachers. For among those who did not seek ordination, there still remained the desire to help in the work begun by the "*Zoé*." Lay preachers can be licensed by the Bishop to preach sermons, as the number of clerics who belong to the Order of Preachers, is unfortunately still small. About twenty years ago, there were scarcely any sermons ever heard in a Greek church.

This great need for preachers was the origin, or largely the origin

of the movement round the "*Zoé*." The then Bishops did not encourage sermons; were if anything inimical to them.

They regarded them as an unnecessary adjunct to the worship and ritual of the Church. The people heard a sermon once, or perhaps twice a year (there were not enough preachers to do more as it had to be done by turn) and that was considered enough.

The prophetic side of the ministry in the Greek Church had been sadly neglected, although provided for by a regular Order of Preachers. This was felt by many to be harmful to the spiritual development of the Orthodox, by depriving them of food for their minds, as well as a spiritual stimulant to their souls. That this appeal to the mind as well as to the spirit is popular in the church to-day, is shown by the intense desire for, and interest in, sermons.

But a new order of things has arisen to-day in Greece. The Bishops are more enlightened and alive to the duty of the Church; they have become aware, in fact, that the Church has her battles to fight, if she is to keep up with the times, and that a Church which expects to retain its hold over the rapidly-increasing number of educated people, by simply adhering to a rigid formalism of worship, is bound in the long run to lose its influence. It would soon relapse into a dull formula bereft of true spiritual life. Thus, the Bishops now apply to the "*Zoé*" for lay preachers to help in the work of the Dioceses over which they preside. At the head-quarters there is always a little band of enthusiasts ready for service.

A great impetus has been given to the preaching of sermons on the great truths of the Gospel.* Thus at the parish church of St. Nicolas, which is particularly connected with the "*Zoé*" movement, there is a sermon every Sunday, and the church is always crowded. The "*Zoé*" also prepares young men for the ministry by helping with funds for their training. Another great thing is the forming of Leagues all over Greece, in which men and women work together for the promotion of the Christian life. At their social gatherings they discuss religious and social questions; they endeavour to set a good example by their conduct and in the exercise of their religious duties. The subscription to the "*Zoé*" is a small one, so that all classes can afford it, and the subscription makes them members of the League. A great work is going on among the people; young men, women, girls, the parish priests, and higher clergy all joining in enthusiastically. Religious life is daily becoming strengthened; there are more signs of true religion to-day; it is growing up among the less well-educated in addition to the thoughtful, educated classes. The number of communicants has increased, or perhaps I should say rather that there

* The motto of the "*Zoé*" is: "The words that I speak unto you, they are Spirit and they are Life."

are more frequent Communions among churchgoers. For the value of the sacramental side of life is also emphasised as strengthening both the Church and its members.

Men and women are vowing themselves to lives of chastity and work among the poor, and yet not neglecting the practical side of life for the purely contemplative side. There is a publishing department which aims at spreading cheap books and tracts on religion for the masses, written in a popular style. There are also issued little books for children equally simple in style, and language. At their little bookshop I saw the kind of literature they publish, and I felt it could not be better.

This is, in a few words the work being carried on to-day by the staff and members of the "*Zoé*" through its valuable publication. The paper itself is not a large one, but the matter it contains more than justifies its wide circulation. It deals entirely with religious subjects, such as explanatory articles on the Gospels and Epistles, in order to make their meaning clear to the less educated. The summary of a sermon preached, events of Church history and current ecclesiastical news make up its contents. The Editor hopes for a great religious revival to grow out of the movement; a revival which is to spread and permeate all classes and the life of the whole nation with its fresh spiritual vigour and humanitarianism.

As I left him, the last words were, "The harvest is great, but the labourers are few."

## THE PLACE OF CONSTANTINOPLE IN CHURCH HISTORY.

By C. B. Moss.

THE greatness of Constantinople rests on its geographical position. The city lies at the point where two great trade routes, which have been in constant use for war and trade since long before the beginning of history, intersect. The sea passage through the Bosphorus and Hellespont was the road by which, in ancient as well as modern times, the corn from Southern Russia reached the lands round the Mediterranean. In the fifth century B.C. the Athenians depended absolutely on the command of the route by which the corn-ships came. When their fleet was destroyed at Aegospotami in the Hellespont, Athens was doomed, and she knew it. On the other hand, Constantinople also commanded the passage between Asia and Europe. No European people could attack Asia, no Asiatic conqueror could invade Europe by land as long as a strong power held the Bosphorus and the Hellespont.

Each of these routes was of fundamental importance in the late war. Had we held the Straits and Constantinople so that we could have helped Russia, the war might have ended a year sooner. The possession of Constantinople was essential to the German Berlin to Bagdad scheme; the German communications with Palestine, Iraq and Persia were all through Constantinople, and their campaigns in those countries depended on their possession of it. Therefore, this site is of extreme value both to the soldier and to the merchant.

It is not the least of the proofs of the genius of Constantine the Great that he chose this site for his new capital. Byzantium had never been a place of first-rate importance. Ecclesiastically it was not even the seat of an Archbishop. It was now to become the capital of a world-wide Empire, the last stronghold and treasure-house of classical civilization, and the home of the one serious rival to the Roman See in its claim to be the head and centre of Christendom.

Why did Constantine need a new capital? The policy of the Imperial Government had always been to provide a religious basis for the allegiance of its vast variety of subjects. First they had been commanded to worship "Rome and the Augusti," and later "The Unconquered Sun." Each of these cults had its festivals, its temples, its hierarchy of priests. The Christians had been persecuted because they alone among the subjects of the Empire (except the Jews, who were excused) refused to take part in these imperial cults. But the persecutions had failed. Christianity could not be stamped out even by the power of Rome. Constantine conceived the brilliant idea of entering into alliance with it, and making it the religious basis of his Empire. But the strong heathen tradition of old Rome was a serious obstacle to his design. He therefore erected on the site of the ancient Byzantium a New Rome which was to be Christian from its foundation. It was modelled on its predecessor: it had seven hills, a Senate, and, nominally, all the ancient constitutional magistracies and assemblies. But Christian churches took the place of the temples.

Its foundation was a turning-point in the history of the Empire and of the Church. The Church became, as we should say, "established," officially connected with the State with all the advantages and disadvantages of that position. The centre of the Empire was shifted eastward; it became more and more Greek, less and less Latin; and in that age the eastern Greek-speaking part of the Empire was more civilized, more populous, and more completely christianized than the western Latin-speaking part, as well as less exposed to barbarian invasion. Constantine's choice was justified. Rome was sacked again and again; by Alaric the Visigoth in 410, by Genseric the Vandal in 455, by Totili the Ostrogoth in 547, but no barbarian conqueror ever entered Constantinople,

thanks to her impregnable walls and her magnificent harbour, until 1204.

Constantine soon found, as Napoleon did afterwards, that if the Church is to be of use to the Empire-builder, the Church must speak with a single voice. He and his successors were not concerned with doctrinal truth, but they were very much concerned with ecclesiastical order. When controversy broke out, the Emperor's plan was to summon all the bishops of the Empire (or as many of them as possible) to a Council, let them decide the question once for all, and then punish all who refused to accept their decrees. But it was soon found that this method did not necessarily put an end to strife. The Emperors, therefore, determined to enforce the definition which the largest number could accept. This was why the House of Constantine supported Homœan Arianism. "No Christian will deny that the Son is 'like' the Father; let us leave it at that," they said, "and let any bishop who objects be sent into exile." Naturally, Saint Athanasius could not allow the question: "Is Our Lord the Creator or only a creature?" to be left undetermined. Hence, the long struggle between the orthodox and the Court party. On the accession of the orthodox Theodosius to the throne of the East, Constantinople, which had been Arian for fifty years, accepted the faith of Nicæa, and Arianism, deprived of its Court backing, rapidly dwindled away, except among the barbarians beyond the frontier, whose apostles had unfortunately been trained at Constantinople at the time when it was Arian.

The return of Constantinople to orthodoxy was followed by the Second Œcumenical Council which was held in the capital itself; and the great theologian, Gregory of Nazianzus, became for a short time Archbishop of Constantinople. We notice in the Arian struggle the alliance of Rome and Alexandria against Constantinople. Both were jealous of the new capital; for Athanasius, persecuted by the Court, Rome was the natural refuge, and the consequence was the first introduction of the monasticism of Egypt into Latin Christendom. Alexandrian jealousy of Constantinople becomes more definite in the next generation. The Empress Eudoxia's persecution of St. John Chrysostom, who, like Arius came from Antioch, the home of the rival theological party, was supported by Theophilus of Alexandria. The nephew and successor of Theophilus had a still better chance of injuring the bishop of the rival see. Nestorius, who, like Chrysostom, was of the school of Antioch, had outraged popular sentiment by denouncing the title "Mother of God." Cyril of Alexandria seized his opportunity and at the Council of Ephesus, in which he commanded a majority, he had Nestorius condemned and deposed before the arrival of the bishops from Syria who might have taken his part. I do not want to deny the greatness of St. Cyril as a theologian, or the importance of the services which he

rendered to Christology. I have no doubt that the decrees of Ephesus were true, and that they were guided by the Holy Spirit, or they would not have been universally accepted. But GOD sometimes uses very imperfect means to effect His purposes, and I cannot admire St. Cyril as an ecclesiastical politician. Twenty years later the tables were turned. The old Constantinopolitan monk, Eutyches, an ardent admirer of Cyril and opponent of Nestorius, carried the Alexandrian doctrine a step further by teaching that our LORD'S human nature was swallowed up in His Godhead. This led to the break-up of the alliance, now a century old, between Rome and Alexandria. St. Leo, one of the few Roman bishops who have also been theologians, condemned Eutyches, and his influence was dominant at the Council of Chalcedon (just opposite Constantinople) though he was not present. Dioscurus of Alexandria had presided at the "Robber-Council" of Ephesus three years before, where several bishops were lynched by the mob of ruffian monks who came with the Patriarch from Egypt; he was now deposed by the Council of Chalcedon, and a successor was sent to take the vacant throne.

Although at Chalcedon the influence of Rome in the East reached a higher point than ever before or since, it was this Council which passed the famous twenty-eighth Canon, placing Constantinople next to Rome in the precedence of the patriarchates, "because it is New Rome." This canon Old Rome refused to accept, but it has always been regarded by the Greeks as binding.

An Œcumenical council was, as its name implies, a council of the bishops of the *oikoumene*, the Roman Empire. An occasional bishop from beyond the frontier might attend, but he was like a negro bishop at the Lambeth Conference: interesting, picturesque, but of no real importance.

The councils and their decrees had the closest relation to civil politics, though only those councils whose teaching was in accordance with the traditional mind of the Church received universal and permanent acceptance. In the age that followed Chalcedon, the connection between civil and ecclesiastical politics becomes very clear. There were two great Church parties, the schools of Antioch and Alexandria; each representing a permanent element in Christian thought; one the rationalist, the other the mystical point of view; each in its extreme forms, shading off into heresy. The school of Antioch was ardently supported beyond the frontier, under the Persian King; but within the Empire it ceased to be of much importance. The two forces with which the Emperor had to reckon were Roman orthodoxy, adhering rigidly to the formula of Chalcedon which had been so largely the work of Pope Leo, and the enthusiasm of the sectaries of Egypt and Syria determined not to be governed by the Greek Emperor and his court bishops, and resolved that

neither persecution nor compromise should abate their opposition to the detested Council. The Empire was breaking up ; the western extremities, Gaul, Spain and Britain were hopelessly lost ; the Emperors naturally sought to keep as much as they could of what was left.

It is significant that when Italy was in the possession of the Ostrogoths, Constantinople was Monophysite ; clearly it was necessary to keep Egypt and Syria in good humour. The East Syrians were finally alienated during this period ; they had learnt their theology from Antioch, they could not remain in communion with Monophysite Constantinople, but they were beyond the frontier and did not count politically. Rome excommunicated Constantinople ; but Rome was in the hands of the Goths. When Justinian's generals, Belisarius and Narses, with a last great effort won back Italy and Africa, Constantinople returned to the faith of Chalcedon, and Justinian persecuted the Monophysites ; but not too harshly. His successors tried by a series of compromises to conciliate the stubborn Egyptians.

The Fifth and Sixth General Councils were held at Constantinople ; the former attempted to reconcile the Monophysites by condemning the writings of certain long dead Antiochene theologians ; the latter condemned the Monothelite compromise, the last imperial attempt at peace in Eastern Christendom.

For every concession, while it infuriated the orthodox, only made the heretics demand more, until at last the distracted countries were rent away altogether from both Empire and Church by the armies of Islam.

In the age of Justinian, Constantinople was at her greatest. She was the capital of an Empire stretching from the Euphrates to the Straits of Gibraltar ; her great Cathedral of the Holy Wisdom was being built ; the world was ransacked for art treasures and historical relics to be stored within her mighty walls. Her armies were recovering the lost provinces ; paganism was almost extinct, and it looked as though the Empire was about to enter upon a new lease of life.

The fair prospect was blighted by one of those world-shaking cataclysms which no man can foresee. Out of neglected Arabia burst the armies of the Prophet Mohammed, eager for the spoils of Constantinople, or as an alternative the joys of Paradise promised to all who fell in battle for Islam.

When the first wave of the invasion had subsided it was found that Constantinople could hold all this side the Taurus because it was Greek and Orthodox ; Cilicia, Syria and Egypt, non-Greek and full of heresy and rebellion, were lost for ever. At the same time the Lombards seized most of Northern Italy. The Empire was narrowed

down into a national state, Greek in culture and language (though they still called themselves Romans) and Orthodox in religion; and, strengthened by the loss of its alien provinces, continued to defy its enemies for another eight hundred years.

During the earlier part of this period Constantinople was the main bulwark of Christendom and western civilization against Islam; for as long as the Christian Empire held the Straits, it blocked the direct land route into Europe. The Arabs could only pass round by the Caucasus (blocked by the Orthodox kingdom of Georgia) or by the Straits of Gibraltar and Spain. They did conquer most of the islands of the Mediterranean, but except Spain they never occupied permanently any part of the mainland.

Thus the infant nations of Europe were given several centuries' respite, and did not have to face Islam before they had assimilated Christianity. It is true, the Arabs got into France, but they were soon driven out again, and they were too far from their base for the assault to be prolonged.

Meanwhile, Constantinople was by far the greatest, one might say the only great city in Europe. In her churches and her libraries, her palaces and her baths, were concentrated all that was left of the classical civilization. Her civil service was the only one in Europe. The manuscripts in her libraries preserved ancient Greek literature for the modern world. While Western Europe was ravaged by the wars of half-savage Franks and Lombards, Saxons and Norsemen, in Constantinople Homer and Sophocles, Thucydides and Plato, Athanasius and Chrysostom were still studied. The Micklegard of the Norsemen, the Tzargrad of the Slavs became almost legendary in the remoter parts of Europe; even in Icelandic saga we read how the murder of the hero, Grettir the Strong, in Iceland was avenged in the barrack-room of the Varanger Guard at Constantinople.

Nor was the Church unmindful of her duty to evangelize the world. Cyril and Methodius went forth from Constantinople to convert the Slavs; their work extended from the mouth of the Danube to Bohemia; they gave the Slavonic tribes an alphabet, which is still in use, and the Greek Liturgy in Slavonic. But the greatest achievement of the Church of Constantinople was the conversion of Russia. The ambassadors of Vladimir were so much impressed with the glory of worship in the Church of the Holy Wisdom that their report led their master to send for missionaries from Constantinople, and so the greatest of all National Churches came into existence.

I pass over the iconoclastic controversy of which it has been said that the defeat of the Iconoclasts was the charter of Christian art; if Leo the Isaurian and Constantine Copronymus had been victorious,

the works of Giotto and Raphael and Murillo would have been impossible.

In 800, when, for the first time, a woman was reigning at Constantinople, the Pope crowned Charles, King of the Franks, as Roman Emperor. Of course, at Constantinople the imperial claims of Charles and his successors were treated with contempt, but the existence of a Latin as well as a Byzantine claimant to the inheritance of Cæsar and Constantine prepared the way for the final separation between the Greek and Latin sections of the Church. For more than half of the five centuries before the final break Rome and Constantinople had been out of communion for one reason or another, so that it was nothing new when Pope Leo IX. excommunicated Michael Cerularius in 1054. What was new was that this time the breach was not repaired. The Greeks had been able to come to an agreement with the less developed Papacy of earlier days, but with Hildebrand's full-blown institution no compromise was possible, and the final seal was set on the schism by the Fourth Crusade.

In the eleventh century the place of the Arabs in the van of Islam was taken by the Seljuk Turks. They crossed the Taurus and took from the Empire a large part of Anatolia, which became the Sultanate of "Roum"; it was their oppression of the pilgrims to Jerusalem which led to the Crusades. In 1203 a crusading host assembled at Venice for the recovery of Jerusalem, consented to a bargain with the Republic by which the Crusaders should have the use of the Venetian fleet if they would first help to collect Venetian debts at Constantinople. A dynastic quarrel aided what was really a piratical raid, and for the first time in its history the great city was sacked by a foreign enemy. The so-called Crusaders committed every kind of sacrilege and obscenity in the churches, burnt the libraries, and by their treatment of the Greeks made all hope of reunion finally impossible. Constantinople never recovered from this blow. For sixty years "Latin Emperors" reigned in the city, while its rightful lords took refuge at Nicæa or Trebizond. Then the Latins were expelled, but the Empire was never again what it had been. The bulwarks of Europe had been torn down by those whom it had so long protected, and it failed to keep out the next wave of barbarians, the Ottoman Turks. For nearly two centuries the decaying Empire continued to exist; until in 1453 the final catastrophe came, and the second city of Christendom became the headquarters of a horde of barbarians from central Asia, incapable of any art but war, and rotten with the most unspeakable vices. The churches were turned into mosques, and other mosques were built on their model, but always by Christian architects; the Turk could not even build a house of prayer for himself. The core of his armies, the regiment of Janissaries, was composed of Christian children

torn from their homes in early childhood and brought up in the Sultan's barracks to oppress their kinsfolk. You may judge what the Turk is by comparing Asia Minor to-day with what it was under the Roman Empire. The Christians became "rayah," cattle; allowed to practise their religion, but forbidden the use of arms, and relegated to that underworld of intrigue tempered by massacre which is the lot of Christian subjects of a Moslem ruler, especially when that ruler is a Turk. All the Orthodox subjects of the Turks, of whatever race, formed a single "millet" of subject people under the Patriarch of Constantinople, who was always a Greek, and was appointed, and frequently deposed, by the Sultan. It soon became clear that the Russian Church could no longer be subject to a Patriarch who was himself the nominee of the Sultan, and she first became self-governing and then set up a Patriarchate of her own, which in the eyes of the Orthodox took the place of Rome, now fallen into heresy and schism.

But the Slavonic and Rumanian subjects of the Turk were forced to accept Greek bishops and Greek clergy. When at last the Serbs, the Rumanians and the Bulgarians were freed from the Turkish yoke by their own efforts or by those of their friends in Europe, they at once set up for themselves self-governing churches of their own nationality, and the Patriarch consented to this, except in the case of the Bulgarians, who are still out of communion with Constantinople, though not with Russia. When the Greek War of Independence broke out, the Turks hanged the Patriarch over his own door, not for any act of treason, but in revenge for the rebellion of their "rayah." Greece, now independent, was separated from the jurisdiction of the Patriarch by mutual consent and placed under its own Synod, which in the last few years has been reformed to bring it into accordance with Catholic tradition, and to free it from the former excessive control of the Government.

To-day the Patriarch of Constantinople holds a triple position. He is the head of the small group of Orthodox who still remain in Constantinople (in every other part of the Turkish dominion all Christians have been massacred or expelled). He has also under his jurisdiction certain dioceses which since 1912 have been part of free Greece. As well as Archbishop of Constantinople, he is Patriarch of the Patriarchal Province of Constantinople. And thirdly, he is the centre, as Œcumenical Patriarch, of the whole Orthodox Communion, with its 110 millions of members, which cannot act as a body or perform its normal functions as long as Turkish jealousy prevents the Patriarch from taking counsel with his brethren. It has been intended for some time to hold a Pan-Orthodox Council at Mount Athos, but it seems to be impossible, not only because of the persecution in Russia, but also

because the Turkish Government refuses to allow the Œcumenical Patriarch to attend it.

We shall not forget that the Church of Constantinople was the first of all churches outside formally to recognize that our episcopal succession is as valid as that of Rome. The *locum-tenens* of the Patriarchate in 1921 died in England, and the Archbishop of Canterbury read the Gospel at his Pannychidi. The present Patriarch, Basil III., for the first time in history, sent a formal letter to the Archbishop of Canterbury, similar to that sent to his brother Patriarchs, announcing his succession.

The future of Constantinople is hidden from us. But I cannot believe either that Europe will allow this great European city, with its magnificent past and its unique site, to remain a provincial town in a small semi-barbarous Asiatic state; or that the day will not yet come, even though our generation threw away our chance of bringing it to pass, when the Liturgy will once more be celebrated in the grandest of Christian cathedrals, and when the Œcumenical Patriarch will preside at the Council which is to restore, at any rate in part, the shattered unity of Christendom.

## A. AND E.C.A. NOTES.

REFERENCE was made in the last issue of *The Christian East* to the fact that the Association has adopted a badge, the design of which is based upon the Ikon of the Association. The Ikon itself is perhaps not as familiar to members as it might be. In fact, it has come to the Secretary's knowledge that some are not even aware that the A. and E.C.A. *has* its own special Ikon. But, after the manner of many Guilds, Clubs, Schools, Societies and the like in the Orthodox world, we have had for the last twelve years or so an Ikon which expresses in pictorial form the ideals for which the Association exists.

We print as the frontispiece in this issue a reproduction of the Ikon, and quote from the Fifth Report the following description of it :—

> 'A Sacred Ikon has been adopted as emblematic of the Union, representing the Exaltation of the Cross. A somewhat unusual representation of the events, commemorated by East and West alike on September 14th, shows standing on the left of the Holy Cross St. Sylvester, Pope and Patriarch of the West in the time of the Emperor Constantine, seen below, who, after his vision, displayed the Cross as the banner of the Empire. On the right (*i.e.*, left of picture) is the Patriarch Macarius of Jerusalem, in

whose presence the Empress Helen, who stands below, found the Cross, and erected it for veneration at Jerusalem, A.D. 325. Also is commemorated the rescue of the Holy Cross from the Persians and its restoration and exaltation in Jerusalem, A.D. 629.

As a symbol, therefore, of our Society, the picture sets forth the Cross of Sacrifice and Love, as the means of uniting all peoples, preached alike by East and West as the sign of our common Faith and duty and ultimate triumph. This Ikon has also been adopted by our sister Russian Society."

The design of the badge now adopted is a simplification of the centra portion of the Ikon (*i.e.*, the Cross and the figures of St. Sylvester and St. Macarius) on a background of green enamel. The whole is enclosed in an oval border bearing the title of the Association, and measures one inch by three-quarters of an inch.

The badges are now ready, and it is hoped that every member and Associate will purchase one. The price is 1s. 6d. post free, and they may be had in either brooch or pendant form. They are to be obtained, NOT from the General Secretary, but from Miss Morant, 15, Penywern Road, S.W.5, the local Secretary for South West London, who has kindly consented to distribute them. The Association is indebted to Mr. Powys Evans for designing the adaptation of the Ikon.

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The Right Reverend the Lord Bishop of London, Anglican President of the Association, will preside at the Public Meeting to be held in Sion College at the Anniversary. On the same day (October 12th) the Divine Liturgy will be celebrated for the Association at the Greek Cathedral of St. Sophia, Moscow Road, Bayswater. The Anniversary Service was held at St. Sophia in 1924, and both the Metropolitan Germanos and the new Great Archimandrite have written very cordially to welcome the A. and E.C.A. there again this year.

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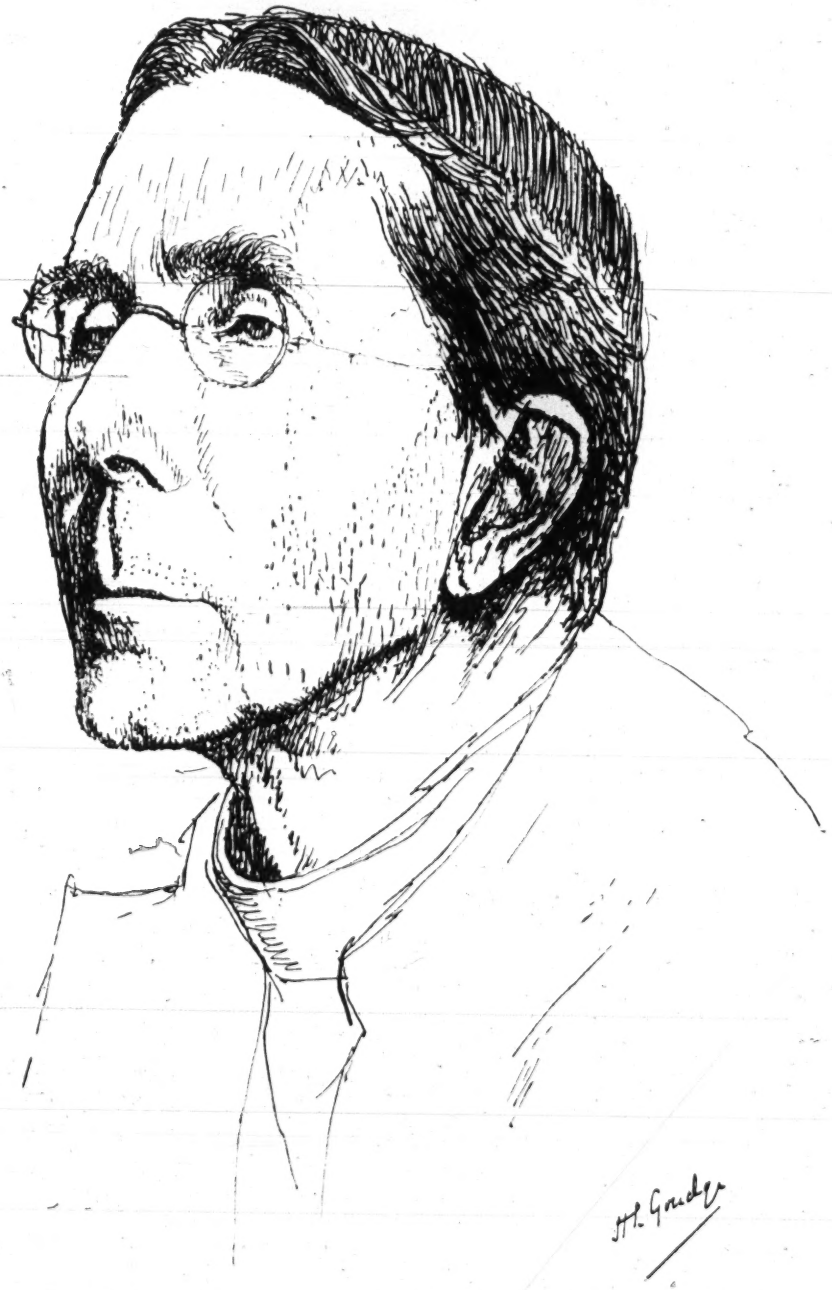
Some while ago a proposal was brought before the Wimbledon Ruri-Decanal Chapter that an effort should be made to arouse interest in the work of the Association in the Wimbledon district. The proposal was welcomed, and the splendid meeting, which was held in St. Mark's Hall on May 31st, was arranged under the auspices of the Chapter, and supported by nearly all the parishes in the Deanery. The Hall was well filled some while before the meeting began. Canon Monroe, the Vicar and Rural Dean of Wimbledon, was in the chair, and many of the local clergy were on the platform. The principal speaker was the Right Rev. Dr. Gore, who received an enthusiastic



THE REV. CANON H. L. GOUDGE, D.D., REGIUS PROFESSOR OF DIVINITY IN THE UNIVERSITY OF OXFORD.

*Drawn for "The Christian East" by* MR. POWYS EVANS.

welcome, and spoke of the complementary character of the differences between the Orthodox and the Anglican Churches.

Fr. Timotheieff also spoke on the need for reunion and gave some description of the Russian Church. The General Secretary of A. and E.C.A. was, unfortunately, prevented by ill-health from being present, but the Treasurer, Mr. G. F. Feild, and Mr. Stewart Jones, spoke on the work of the Association. Altogether it was a highly successful meeting, which it is hoped will be the beginning of good work in Wimbledon.

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The Bishop of Limerick has accepted an invitation to become an Honorary Vice-President of the Association.

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